

THE
Enemie of Secrecie
OR
GUILT

A daily exercise of godlie meditations,
drawne out of the pure fountains of the
holie Scriptures, and published for the pro-
fit of all persons of anie estate or calling, in the
German and Latine tongues, by the right
reuerend M. IOHN AVENAR,
publike Professor of the Hebrew
tongue, in the famous Uni-
uersitie of WITTE-
BERGE.

In English, by THOMAS ROGERS
Maister of Arts, and stu-
dent in Diuinitie.

Watch and Praie.
I say vnto all, watch. Praie continually.
Marke. 13. 37. 1. Theſ. 5. 17.

1. Theſ. 5. 18.

In al things giue thanks.

Seene and allowed, according to the Queens
Majesties Injunctions.

AT LONDON,

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the Stationers.

1611.

To the Reader.



Esides what hath been added to this Booke which is apparant, you shall find two faults especially amended by this Impression. One is the confusion of number. For, in a prayer sometime the person of one, sometime of many praying, was used: which thing in my iudgement, caused some error. For the avoiding whereof I have thought it best to amende that faults, and (I trust with the good liking of the Auctor, & as manie as shall read them) henceforth to use altogether the plurall number in those prayers which are for euery daie of the weeke: albeit the rest are in the singular number, forsomuch as they are prayers for some special person.

The other is the difficultie properlie to applie diuers of the texts of Scripture placed in the margine. For many times, the places of Scripture were falslie quoted. But now, howsoever the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used bothe in euery prayer, and in the margin, they will rightly direct thee to the texts.

Other thinges besides these amended, are needelesse to be uttered in this place.

Some perhaps wil mislike the applying of prayers unto some daies: but for that a better some dooth both like enough thereof, and laud God for this dailie exercise of the faith prescribed: and also because it is not doone (as against the table to this booke I protest) to tie thee superstitiously to any order, I haue nothing varied from the first impression.

In this point; doubting not but thou canst, and wilt use this booke to

thy profit, and be thank-

ful Farewel.





Here foloweth a Calendar
necessarie both for the
 learned, and sim-
pler sort.

	<i>Monethes.</i>	<i>Daies.</i>	<i>Calends.</i>	<i>Noans.</i>	<i>Idus.</i>
1	Ianuarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

For the better conceaning of this table, and the Calendar,
 you shal find certaine rules at the end
 of the Calendar.

1. Ianuarie, called of the { Latins, *Iannarius.*
 Græcians, *Gamelion.*
 Hebrues, *Tebeth,* & is } hath 31. daies:
 their 10. moneth.

1	a	Calends.
2	b	4 } <i>Noons of Ian</i>
3	c	3 }
4	d	Day before the N
5	e	Noons of <i>Iannarie.</i>
6	f	8 }
7	g	7 }
8	a	6 } <i>Idus of Ia-</i>
9	b	5 } <i>nuarie.</i>
10	c	4 }
11	d	3 }
12	e	Daie before the Id.
13	f	<i>Idus of Iannuarie.</i>
14	g	9 }
15	a	8 }
16	b	7 }
17	c	6 }
18	d	5 }
19	e	4 }
20	f	3 }
21	g	2 }
22	a	1 } <i>Calends of</i>
23	b	0 } <i>Februarie</i>
24	c	9 }
25	d	8 }
26	e	7 }
27	f	6 }
28	g	5 }
29	a	4 }
30	b	3 }
31		Daie before the Calends of Feb.

The first daie of this Moneth Christ was circumcised, *Luke. 2, 21.* The tops of the mountains appeared vnto Noah, *Gen. 8, 5.* The Israelites put away their wiues, *Ezra. 10, 16.*

The 5. of this moneth, word was brought vnto Ezechiel Prophet that the citie Ierusalem was smitten, *Eze. 33, 2.*

The sixt of this moneth Christ was worshipped of wise men, *Matt. 2, 2, &c;* baptised, *Matt. 3, 15;* turned water into wine, *Iohn. 2, 1, &c.* 25 testifieth Epiphanius.

The 10. of this moneth Nebuchadnezzar King of Babel, moued thervnto by the rebellion of Zedekiah, besieged Ierusalem most fiercely, as may appeare, *2. King. 25, &c. Ierem. 52, 4:* Also Ezechiel was willed to vtter his parable, *Ezech. 24, 1, &c.*

Paule called, and converted, the 25. of this moneth *Act. 9, 2.*

Festiuall daies in this moneth be { CIRCUMCISION, the first } daie
 { EPIPHANIE, the sixt }



IANVARIE.

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this moneth be

2. Februarie, called of the
 Latins, *Februarius*.
 Gracians, *Elaphebolion*.
 Hebrues, *Shebat*, and is
 their 11. moneth. } hath 28. daies,
 vnles it be a
 yere *Bissextile*, &
 then it hath 29.

1	d	Calends.	The first of this moneth
2	e	4 } <i>Noans of Feb.</i>	Moses repeated the Lawe
3	f	3 }	vnto the children of Israēl,
4	g	<i>Daie before the N.</i>	<i>Dent. 1, 3.</i>
5	a	<i>Noans of February.</i>	The 2. of this moneth our
6	b	8 }	Sauior was presented to the
7	C	7 }	Lorde; and Marie purified,
8	d	6 } <i>Idus of Fe-</i>	<i>Luke. 2, 22.</i>
9	e	5 } <i>bruarie.</i>	The ninth of this moneth,
10	f	4 }	Noah, 40. daies after he had
11	g	3 }	seene the tops of the moun-
12	a	<i>Daie before the Id.</i>	taines, sent out of the Arke
13	b	<i>Idus of February.</i>	a Rauēn, and afterwarde a
14	C	16 }	Doue, which returned, <i>Gen.</i>
15	d	15 }	<i>8, 6, &c.</i>
16	e	14 }	The 15. of this moneth the
17	f	13 }	Jewes spend merilie toge-
18	g	12 }	ther, for that the spring of
19	a	11 }	the yeere doth enter then,
20	B	10 } <i>Calends of</i>	as they thinke.
21	c	9 } <i>March.</i>	The 16. of this moneth
22	d	8 }	Noah, the 2. time sent out a
23	e	7 }	Doue, which returned with
24	f	6 }	an Oliue branch in hir bil,
25	g	6 }	<i>Gen. 8, 10.</i>
26	a	5 }	The 24. of this moneth
27	B	4 }	Zechariah was commanded
28	c	3 }	to prophesie, <i>Zecharie. 1, 7.</i>
29		<i>Daie before the</i>	Matthias was elected into
		<i>Calends of March.</i>	the number of the Apostles,
			<i>Acts. 1, 26.</i>

Festiuall daies in
 this moneth be } the 2. called the PURIFICA-
 TION of S. MARIE.
 the 24. which is Saint
 MATTHEAS daie.



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FEBRUARIE.

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3 March, called of the } *Latins, Martius.*
 } *Græcians, Mounychion.*
 } *Hebrues, Adar; and is* } hath 31. daies.
 } their 12. moneth.

1	d	Calends.	The temple of Ierusalem
2	e	6	was finished, the third daie
3	f	5	of this moneth, <i>Ezra. 6, 15 :</i>
4	g	4	in the 1. of <i>Esd. 7, 5.</i> it is said
5	a	3	to be the 23. of this moneth.
6	B	} <i>Noans of M.</i>	The tenth of this moneth
7	c		Christ was aduertised that
8	d		Lazarus was sick, <i>Iohn. 11, 3.</i>
9	e	7	A feast was celebrated a
10	f	6	mong the Iewes, for the o-
11	g	5	uerthrow of Nicanor, the 13
12	a	4	of this moneth, <i>2. Mac 15, 37 :</i>
13	B	3	also vpon the same daie al
14	c	} <i>Ids of Mar.</i>	the Iewes vnder Ashueroth,
15	d		were commanded to be put
16	e		to death, <i>Esther. 3, 13 :</i> vpon
17	f	17	the same daie the Iewes had
18	g	16	a priuiledge given them to
19	a	15	slaie al their enimies, <i>Esther.</i>
20	B	14	<i>8, 12 :</i> this daie also the Iewes
21	c	13	solemnized for their ioieful
22	d	12	deliuerance, <i>Esther. 8, 17.</i>
23	e	11	The 14. day of this moneth
24	f	10	was called of y Iewes Mar-
25	g	9	docheus daie, <i>2. Macc. 15, 37.</i>
26	a	8	also Purim, as may appeare
27	B	7	<i>Esther. 9, verse. 21. 26.</i>
28	c	6	The 15. also is another
29	d	5	day of Purim, <i>Esther. 9, 21,</i>
30	e	4	The 16. of this moneth
31	f	3	Lazarus was raised from the
			dead, <i>Iohn. 11, 43.</i>

This moneth hath one festiual daie called
 Th'ANNVNCIATION of Saint MARIE,
 celebrated the 25. daie of the moneth.

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MARCH

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4. April, *Latinus, Aprilis.*
 called of the *Græcians, Thargelion.*
Hebrues, Abib, or Nisan, } hath 30. daies.
 & is their first moneth.

1	a	Calends	
2	b	4	} Neans of Ap.
3	B	3	
4	c		} Neans of April.
5	d		
6	e	3	} Idus of April.
7	f	7	
8	g	6	
9	a	5	
10	B	4	} Idus of April.
11	c	3	
12	d		} Idus of April.
13	e		
14	f	18	} Calends of Maie.
15	g	17	
16	a	16	
17	B	15	
18	c	14	
19	d	13	
20	e	12	
21	f	11	
22	g	10	
23	a	9	
24	B	8	
25	c	7	} Day before the Calends of Maie.
26	d	6	
27	e	5	
28	f	4	
29	g	3	
30	a		

The first of this moneth
 Noah vncouered the Arke,
 and saw earth, *Gen. 8, 13*; Mo-
 ses reared y^e Tabernacle, *Ex.*
40, 2, 17; the Temple began
 to be sanctified, *2 Chr. 29, 17*.

The 10. of this moneth
 the children of Israël passed
 through the riuier Iorden on
 drie foore, *Ioshua. 4, 19*; the
 paschal lambe was chosen,
Exod. 12, 3.

The 13. of this moneth
 the edict of King Aethurosh
 came out for the murdering
 of the Iewes, *Esther. 3, 12*.

The 14. of this moneth
 the passouer was kept, *Exod.*
12, 6. Leuit. 23, 5. Iosh. 5, 10.

The 15. of this moneth
 the Israëlits departed out of
 Egypt, *Nomb. 33, 3*.

The 16. of this moneth
 Hezekiah made an ende of
 sanctifieng and purging the
 Temple, *2 Chron. 29, 17*.

The 18. of this moneth y^e
 childre of Israel walked on
 drie land through the mids
 of the red sea, *Exod. 14, 19*.

The 24. Daniel sawe his
 vision, *Dan. 10, 4*.

The 25. of this moneth the feast
 of S. M A R K is obserued.

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APRIL

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The sixt of this moneth, An. 1580. which is al-
waies to be remembred, at England with other coun-
tries besides, was terriblic shaken with an Earth-
quake.

5. Maie, cal- { Latins, *Maivs.*
 ed of the { Gracians, *Scriptophorien*
 Hebrewes, *Iar*, which is } hath 31 daies.
 their moneth.

1	B	Calends.	The first of this moneth,
2	c	6	Moses was commanded to
3	d	5	number the children of Is-
4	e	4	rael, <i>Nomb. 1, 1 &c.</i>
5	f	3	The fift of this moneth,
6	g	Daie before the N.	Christ is thought to have al-
7	a	Nonis of Maie.	cended vp into heauen, <i>Mar</i>
8	B	3	<i>16, 19. Luk. 24, 51. Act 1, 9.</i>
9	c	7	They which could not
10	d	6	keepe the Paschever at the
11	e	5	daie appoynted by the Lord,
12	f	4	were willed to celebrate the
13	g	3	same the 14. of this moneth,
14	a	Daie before the Id.	<i>Nomb. 19, verse. 10, 11: so did</i>
15	B	Idus of Maie.	the Israëlits at the coman-
16	c	17	dement of King Hezekiah,
17	d	16	<i>2. Chron. 30, 15.</i>
18	e	15	The 16. daie, Manna rained
19	f	14	from heauen, <i>Exod. 16, 14.</i>
20	g	13	The 17. day, Noah entred
21	a	12	the Arke, and the flood be-
22	B	11	gan, <i>Gen. 7, 11, 13.</i>
23	c	10	The 22. fire from heauen
24	d	9	consumed such as murmured
25	e	8	against the Lord, <i>Nomb. 11, 1.</i>
26	f	7	The 23. the Israëlites with
27	g	6	great ioy triumphinglie en-
28	a	5	tered into the castel of Ieru-
29	B	4	salem, <i>1. Mac. 13, 51.</i>
30	c	3	Noah the 27. the waters be-
31	d	Daie before the	ing dried vp, came forth of
		Calends of Iune.	the Arke, <i>Gen. 8. 14. &c.</i>

The first of this moneth vsually is celebrated
 for the feast of PHILIP, and JAMES.

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MAIE.

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6. Iune cal- } Latins, *Iunius*.
 led of the } Gracians, *Ekatombaion*.
 } Hebrues, *Sivan*, which } hath 30. daies.
 } is their 3. moneth.

		Calends.
1	e	
2	f	4 } <i>Noans of Iune.</i>
3	g	3 }
4	a	<i>Daie before the N.</i>
5	B	<i>Noans of Iune.</i>
6	c	8 }
7	d	7 }
8	e	6 } <i>Idus of</i>
9	f	5 } <i>Iune.</i>
10	g	4 }
11	a	3 }
12	B	<i>Daie before the Id.</i>
13	c	<i>us of Iune.</i>
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 } <i>Calends of</i>
23	f	9 } <i>Iune.</i>
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	<i>Daie before the</i> <i>Calends of Iulio.</i>

The first comming of the childre of Israël vnto mount Sinai was the 1. of this moneth, where they abode 11. monethes, and 20. daies, in which time al those thinges were done, recorded in *Exo. chap. 19, 1, &c.*

The sixt of this moneth Alexander that mighrie Monarch of y world was borne of whom *Dan. chap. 11, 3.* doth prophecie. Also on this daie that famous Temple of Diana in Ephesus, numbred among the 7. wonders of the world, was set on fire by Herosttratus. The Iewes likewise kept their feast of Pentecost on this daie.

The 23. of this moneth the first edict came out for the safetie of Gods people the Iewes, against Haman, and the rest of their enemies, *Esther. 8, 9.*

The 29. of this moneth the Arke of Noah through the encrease of waters was lifted vp from the earth, *Gen. 7, 17.*

Festiuall daies in this moneth are the { 24. which is the feast of
 S. I O H N B A P T I S T.
 { 29. which is S. P E T E R S. daie.

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7. Iulie, cal- } Latins, *Iulius*.
 led of the } Grecians, *Metageitnion*. } hath 31. daies.
 } Hebrues, *Thammus* being }
 their 4. moneth.

1	g	Calends.
2	a	6
3	B	5
4	c	4
5	d	3
6	e	Daie before the N.
7	f	Noans of Iulie.
8	g	8
9	a	7
10	B	6
11	c	5
12	d	4
13	e	3
14	f	Daie before the Id.
15	g	Idus of Iulie.
16	a	17
17	B	16
18	c	15
19	d	14
20	e	13
21	f	12
22	g	11
23	a	10
24	B	9
25	c	8
26	d	7
27	e	6
28	f	5
29	g	4
30	a	3
31		Day before the Ca- lends of August.

The 5. of this moneth, Eze-
 kiel saw his visions, *Eze. 1, 1.*

The 6. of this moneth, the
 Capitol of Rome, counted
 one of the 7. wonders of the
 world, was burned: and the
 mirror of Christian Princes
 King Edward the first di-
 ed, the sixt of this moneth,
Anno. 1553.

The 9. of this moneth Je-
 rusalem, after it had a long
 while bin besieged by Ne-
 buchadnezzar, was taken,
Ierem. 39, 2.

The 12. of this moneth,
 Iulius Caesar, the 1. Romane
 Emperor was borne. Of him
 is this moneth called Iulie.

The 18. of this moneth,
 the Egyptians begin their
 yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the feast
 of S. IAMES the Apostle.

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8. August, cal- } Latins, *Augustus*.
 led of the } Græcians, *Boedromio*.
 } Hebrues, *Ab*, which is } hath 31. daies.
 } their 5. month.

1	c	<i>Calends.</i>
2	d	4 } <i>Noans of Au.</i>
3	e	3 }
4	f	<i>Daie before the N.</i>
5	g	<i>Noans of August.</i>
6	a	8 }
7	B	7 }
8	c	6 } <i>Idus of</i>
9	d	5 } <i>August.</i>
10	e	4 }
11	f	3 }
12	g	<i>Daie before the Id.</i>
13	a	<i>Idus of August.</i>
14	B	19 }
15	c	18 }
16	d	17 }
17	e	16 }
18	f	15 }
19	g	14 }
20	a	13 }
21	B	12 }
22	c	11 } <i>Calends of</i>
23	d	10 } <i>Septemb.</i>
24	e	9 }
25	f	8 }
26	g	7 }
27	a	6 }
28	B	5 }
29	c	4 }
30	d	3 }
31	e	<i>Day before the Ca-</i> <i>lends of September.</i>

The first of this moneth
 Aaron, 40.yeeres after the
 children of Israël were com
 out of Egypt, died on mount
 Hor, *Nomb. 33, 38*. Also on
 this daie Ezra with his com-
 panie came out of Babel vn-
 to Ierusalem, *Ezra. 7, 9*.

The 7. of this moneth
 Nebuchadnezzar burnt the
 house of the Lord, and al Ie-
 rusalem, *2. Kin. 25, verse. 8, 9*.

The 10. of this moneth
 some thinke Ierusalem to
 haue bin burnt by the Baby-
 lonians, *Ierem. 52, 12*. *Iosephus*
(lib. 6, cap. 26) said it was bur-
 ned afterwarde by the Ro-
 mans the same daie. There-
 fore doe the Iewes on this
 daie obserue a most streight
 fast, and go bare footed, and
 sitting on the ground, reade
 twice ouer the Lamentati-
 ons of Ieremie.

The 24. of this moneth is vsualie called
 S. BARTHOLOMEWES daie.

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*The 24. of this Moneth, An. 1572, that horrible
massacre of the Protestants in France was most dis-
loyally committed, whereof came this verse:*

*Bartholomeus flet, quia Galliens occubat
Adas,*

9. September called of the } Latins, September.
 } Græcians, Maimacterion.
 } Hebrues, Elul, which is } hath 30. daies.
 } their 6. moneth.

1	f	Calends.
2	g	4 } Noans of Sep.
3	a	3 }
4	B	Daie before the N.
5	c	Noans of Septemb.
6	d	8 }
7	e	7 }
8	f	6 } Idus of Sep-
9	g	5 } tember.
10	a	4 }
11	B	3 }
12	c	Daie before the Id.
13	d	Idus of September.
14	e	18 }
15	f	17 }
16	g	16 }
17	a	15 }
18	B	14 }
19	c	13 }
20	d	12 }
21	e	11 }
22	f	10 } Calends of
23	g	9 } October.
24	a	8 }
25	B	7 }
26	c	6 }
27	d	5 }
28	e	4 }
29	f	3 }
30	g	Day before the Ca-
		lends of October.

The first of this moneth
 Haggei the Prophet began
 to prophecie, Hag. 1. 1.

The sixt of this moneth
 Ezechiel saw another vision,
 Ezech. 8. 1.

The 7. of this moneth
 our most noble Queene Eli-
 zabeth was borne at Green-
 wich, Anno. 1532.

The 8. of this moneth
 An. 73. Ierusalem was utter-
 lie with fire and sword de-
 stroied, by Titus the Empe-
 ror, Ioseph. lib. 7. cap. 26.

The 25. of this moneth.
 Nehemiah finished the wals
 of Ierusalem, Nehem. 6. 15.

Festial daies in this
 moneth be the

21. S. MATTHEW.

29. S. MICHAEL.

SEPTEMBER.

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10. October, } Latins, October.
 called of the } Grecians, Pianepsion.
 Hebrues, Thissri, and } hath 31. daies.
 is their 7. moneth.

1	a	Calends.
2	B	6
3	c	5
4	d	4
5	e	3
6	f	Daie before the N.
7	g	Noans of October.
8	a	8
9	B	7
10	c	6
11	d	5
12	e	4
13	f	3
14	g	Daie before the Id.
15	a	Idus of October.
16	B	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	a	11
23	B	10
24	c	9
25	d	8
26	e	7
27	f	6
28	g	5
29	a	4
30	B	3
31	c	Day before the Calends of Nouemb.

The 1. of this moneth the Iewes celebrated the feast of trumpets, *Leuit. 23, 24.* The latter Iewes cal this day the beginning of the new yeere.

Jerusalem after it had bin possessed of Christian Princes 88. yeeres, through mortal dissension came into the hands of the Saracins, *Anno. 1187.*

The 3. of this month some thinke the Iewes fasted for the death of Gedaliah; where by occasion was offered to bring them againe into the miserable seruitude of the Egyptians, *2. King. 23, 25. Jer. 41, verse. 1, 2, &c.*

The 10. of this moneth the feast of reconciliation was kept, *Leuit. 23, 27*: so did the yeere of Iubilie euerie fiftie yeere begin as on the same daie, *Leuit. 25, 9.*

The 15. of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memorie of y^e Lords protecting them in the desert, *Leuit. 23, 34.*

Festiuall daies in this moneth are the } 18. daie, S. L V K E.
 } 28. S I M O N and I V D E.

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OCTOBER.

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11. Nouember } Latins, *Nouember.*
 called of the } Grecians, *Antheſterion.*
 } Hebrues, *Marheſiam,* } hath 30. daies
 their 8. moneth.

1	d	Calends.
2	e	4 } <i>Noans of No.</i>
3	f	3 }
4	g	<i>Daie before the N.</i>
5	a	<i>Noans of Nouemb.</i>
6	B	8 }
7	c	7 }
8	d	6 } <i>Idus of No-</i>
9	e	5 } <i>uember.</i>
10	f	4 }
11	g	3 }
12	a	<i>Daie before the Id.</i>
13	B	<i>Idus of Nouember.</i>
14	c	18 }
15	d	17 }
16	e	16 }
17	f	15 }
18	g	14 }
19	a	13 }
20	B	12 }
21	c	11 }
22	d	10 } <i>Calends of</i>
23	e	9 } <i>December</i>
24	f	8 }
25	g	7 }
26	a	6 }
27	B	5 }
28	c	4 }
29	d	3 }
30	e	<i>Day before the Ca-</i> <i>lends of December.</i>

The third of this moneth
 Constantius the Emperour
 son to Constantinus y Great
 departed out of this world.
Ann. 364. Hist. tripart. in the
end of the 5. booke.

The tenth of this moneth
Ann. 1483, D. Martin Luther
 was borne in Islebia.

The 15. of this moneth
 was made a new holie daie
 by Ieroboam, without the
 commandement of G O D,
 whervpon he cōmitted most
 wicked idolatrie in Dan, &
 Bethel: but he remained not
 long unpunished, nor his
 people vnplaged for y same,
 as may appeere, *1. Kinges. 12.*
verse. 32, 33. 1. King. 13, 1, 2. &c.

Queene Elizabeth began
 luckilie to reigne for the
 advancement of the Gospel
 of our Saviour Christ, the 17.
 of this moneth

The 18. of this moneth
 Titus the Emperour most
 cruellie executed to death a
 great number of the Iewes,
Ioseph. lib. 7. cap. 20.

Festiuall daies in this moneth are the first daie, the
 feast of *All Saints.* The 30. and last daie, Saint *Andrew* the
 Apostle.

II
NOVEMBER.

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2. December called of the } Latins, December.
 } Græcians, *Poseideon*.
 } Hebrues, *Sislen*, and } hath 31. daies
 } is their 9. moneth.

	f	Calends.
1	f	
2	g	4 } <i>Noans of De.</i>
3	a	3 }
4	B	<i>Daie before the N.</i>
5	c	<i>Noans of Decemb.</i>
6	d	8 }
7	e	7 }
8	f	6 } <i>Idus of</i>
9	g	5 } <i>Decemb.</i>
10	a	4 }
11	B	3 }
12	c	<i>Daie before the Id.</i>
13	d	<i>Idus of December</i>
14	e	9 }
15	f	8 }
16	g	7 }
17	a	6 }
18	B	5 }
19	c	4 }
20	d	3 }
21	e	2 } <i>Calends of</i>
22	f	1 } <i>Ianuarie.</i>
23	g	0 }
24	a	9 }
25	B	8 }
26	c	7 }
27	d	6 }
28	e	5 }
29	f	4 }
30	g	3 }
31	a	<i>Day before the Calends of Ianuarie.</i>

The 15. of this moneth
 Antiochus placed an abominable idol vpon the altar the Lord, *1. Macc. 1, 57.*

The 20. of this moneth
 dras exhorted the Israelites to put awaie their strange wines, *1. Esd. 9, verse. 1, 6, 8.*

The foundation of the second Temple was laide the 24. of this moneth, *Haggai verse. 11, 19.*

The 25. of this moneth our SAVIOR CHRIST was borne of the virgin, the year after the worldes creation 4013. On which daie also Antiochus epiphanes entered into Ierusalem with a mightie armie & spoiled the same *Ioseph. l. 12. cap. 6.* On this daie he prophaned y^e altar of the Lord, *1. Macchab. 1, 62.* which daie also the Iews kept holiday, because thereon the Temple was purged from idolatrie, *1. Macc. 4, 59.*

The 28. of this moneth Herod caused the poore Innocents to be murdered, thinking thereby to haue slain Christ, *Matth. 2, 16, &c.*

Festiuall daies in this moneth are the 21. Thomas apost. 25. Natiuitie of Christ. 26. S. Steuen. 27. Iohn the Euang. 28. Innocents, called commonly *Childermas day*

12
DECEMBER.

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Rules for the understanding of this Calendar.

1. Of the Calends,

1. The first daie of euery moneth is called the Calends of, &c.

2. From the Calends, that is, from the first daie of euery moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth As for example, The first day of Ianuarie is called the Calends of Ianuarie: the daie before that, which is the last of December, is called the daie before the Calends of Ianuary: the last saue one of December is called the third before the Calends of Ianuarie, &c. numbring backward vntil the Idus of December, which is to be obserued in other moneths.

2. Of the Noans.

1. First it would be noted whether the moneth consist offixe, or of foure Noans.

2. If the moneth haue but 4. Noans, the 5. day of the moneth is called the Noans: if it haue 6. the teuenth daie, is termed the Noans.

3. The daie immediatlie going before the Noans, is called the day before the Noans, the daie next before that is called the thirde of the Noans, &c. numbring backward vntill the Calends.

3 Of the Idus.

The eight day after the Noans is called Idus: the next day immediatlie before the Idus, is called the day before the Idus: the daie before that, which is the fixte after the Noans, is the third before the Idus, and numbring still backward.

4. Of the Leape yeare.

The Leap yeere is when one day is added vnto the yeere, as the yeere 1580. which is inserted alwaies on the Ecue of S. Matthias the apostle, which is the 6. cal. of February, and happeneth euery fourth yeere.

A rule to knowe how manie daies
be contained in euerie moneth
in the yeere.

Thirtie daies hath Nouember,
April, June, and September.
The rest haue thirtie and one,
Except it be Februarie alone.
Which alwaies hath 28. meere,
When it is no Bissextile or leape yeere.

A note of the Moneths, weekes,
daies, and houres, throughout the
whole yeare.

The yeere containeth $\left. \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies. 365.} \end{array} \right\} \left\{ \text{Houres.} \right\} 8766.$

Daie $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

An Almanack for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwen/day the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22
1581	5	25	A		8	Marc. 26.	1	24
1582	6	6	G		28	April. 15.	21	June. 3.
1583	7	17	F		13	Marc. 31.	6	Maie. 9.
1584	8	28	E	D	March. 4.	April. 19.	25	June. 7.
1585	9	9	C		Febr. 24.	11	17	Maie. 30.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	22	June.
1588	12	12	G	F	Febr. 10.	7	13	Maie. 6.
1589	13	23	E		12	Marc. 30.	5	18





To the Honorable, Sir
FRANCIS WAL-
SINGHAM, Knight, one of her
Maiesties chief Secretaries, of the
right honourable privie Councell, and
Chancelor of the ORDER;
Grace and peace in
our Sauour
Christ.



Has the world was made a *Lactantius*
for man, even the Philoso- *de divino*
phers a through the instinct *pramio cap. 4*
of humane reason could, also *de re*
and the carnall world- *Dei cap. 13*
lings through the often *(Cicero. de.)*
hearing of Gods holy word *de natura*

b can confesse : that man is created for *Deorum.*
God, mee thinkes there should be none so bar- *b Gen. 2. 16*
barously ignorant, or in this cleave light of the *Gen. 3. 9*
glorious Gospell, so desperately se- wre, as to *Psal. 8. 6*
doubt.

A notable cause, were there no moe but *(causes why*
that, why duly and evermore wee should *daily praye*
extoll, and with divine praises, celebrate the *necessario.*
most sacred name of Almighty God : but *1 From the*
many waies besides are wee bounde to doe *end of many*
creations.

THE EPISTLE

This same. For consider we, either the commandements of God or his benefits, or the frailnesse of our corrupted nature, or Satans snares, or the miseries as well publike as private, or our covenant made with God in baptism; or the uncertaintie of the day, either of our death or generall iudgement, and we shall find that the least of these things offereth sufficient occasion continually to pray & to praise God.

2 From the For touching the commandements, God
commandes faith by the Prophet David c, Call vpon
ments of god: me in the time of trouble, so will I heare
c.Psa. 10. 15 thee, and thou shalt praise me: by his Son
d.Mar. 13. 33 our Saviour d, Watch and pray: by Saint
e.Col 4. 2 Paul the Apostle e, Continue in prayer,
3 From the and watch in the same with thankesgi-
promise of uing. Yea not onely hee commandeth so to
God to heare do, which proueth the excellencie of the ex-
our petitions: ercise; but also promisseth to heare our petiti-
 ons: which declareth how surpassingly sweete
 are deuout Meditations in the eares of God.
f.Luk 11. 9. As in that afore mentioned Psalm of Da-
 uid. Call vpon me, &c. Again f, Seeke
 and ye shall find, knocke, and it shall bee
g.Ioh. 15. 23 opened vnto you: and againe for all g,
 Whatsoeuer yee shall aske the Father in
 my name, he will giue it you.

4 From the His benefits are for number infinite, for
greatnesse of greatnesse wonderfull, excellens for their wor-
Gods benefits. thinesse, whether we respect the giftes of the
 minde, or the goods of the body, spirituall or
 corporall, bestowed vpon some particularly,
 or generally vpon all men. Who can declare
 the goodnes of God (that I may outpasse the
 temporall benefits, either common to vs with
 all

DEDICATORIE.

all men, or specially bestowed upon us before
all) who can I say, declare the goodnesse of
God sufficient^y for creating us h after his h Gen. 1. 26
owne image; for revealing himselfe unto us;
for redeeming us by his deare son; for choo- i 1. Pet. 1. 19
sing us before the foundations of the world
were layd: for enduing us with his holy spi-
rite: and for exalting us to eternall life?
What therefore shall wee render unto the
Lord for all these things? k Let vs take kpsal. 116
vp the cup of saluation, and celebrate. 12 &c
the name of our God.

If we consider the frailenes of our nature, 5 From this
we shall find, that continually we are subiect weaknesse of
to sinning, to offending, to erring, and to our nature.
concealing our selfe of the will of our God to
our certaine condemnation. l There is l Bernard.
none of vs all which standeth not in serm. 7. de
need of counsel, of props, & of help. The aduentu Des
generall misery of mankinde is triple, mins.
&c. For, both wee are easie to be sedu-
ced, and vnable to do well, & weake to
resist. If wee woulde discern betweene
good and euill, we are deceived: if wee
goe about to do good, we quickly faint:
if we endeavour to resist euill, wee cannot
endure, but are easily overcome. The
consideration of this frailtie of ours, made
our Saviour Christ graciously to admonish
his disciples, saying; m Watch & pray, least m. Mar. 26
ye enter into temptation. 41

Againe, the rage and tyrannie of the Di- 6. From this
uell is unspeakable, and his power mightie, fury and rage
being the Prince n of the worlde. Wee of Satan.
wrestle not o against bloud and flesh, n Eph. 2. 2
but against rule, against powers, a- o Eph. 6. 12
gainst.

THE EPISTLE

gainst worldly Governours of the darknes of this world, against spirituall wickednes in heavenly places. *It behooveth us therefore, according to the counsell of Saint Peter, p 10 watch and pray. For our adversarie the Diuell as a roaring Lyon rangeth about, seeking whom hee may deuoure. But 1 as the Lyon at the sight of a Cock is discomforted, and at his crowing be-taketh him to his beeles: so doth Satan both stand in feare of a godly man, and fly at his prayer. As Lactantius noteth, Diuels do hurt but the faint hearted; such as the great & mighty hand of God doth not protect, which are profane from the Sacrament of truth: but the iust, that is the true worshippers of God, doe the Diuels feare.*

p 1. Pet. 5. 8.

q Gaudentius
Merula de
memorabili-
bus. 2. Cor. 9
r Lactant de
origine erro-
rum. 16.

7. From the
miseries both
private and
publike.

What shal I speak of the tyranny of mighty men, of the misery of the poore, how wickednes doth abound, and heresies overflowe? Wherfore will may I say, as did Nestor vnto his children, Pray: for vnlesse God help vs, we all perish.

8. From our
covenāt made
with God at
our baptisme.

Furthermore, our covenant made with God in our baptisme whereby we promised to forsake the Diuel and al his works, &c. to beleue all the articles of the Christian faith, and to keepe Gods holy will and commandments, &c. should drue vs thereunto. For neither can Satan bee resisted, nor our faith manifested, nor God duly honoured without prayer.

9. From the
uncertaine
time of the
day either of
our death or
iudgements.

Finally, omitting all other reasons, which are infinite, the shortnesse of our life, the suddennesse of Christs comming, his seuerenesse in iudgements

DEDICATORY.

*iudgement when he u come, should make vs
 not slightly to ouerasse this noble exercise.
 For what availeth it though in this worlde
 we abound in wealth, excell in honour, haue
 all things according to our hearts desire, and
 then when Christ shall returne we are found
 unreadie, and so lose our soules? Happy
 therefore is that seruant whome the
 Lord at his comming shall finde watch-
 full; and as happy are those Virgins
 which expecte the Bridegroom with
 oyle in their lampes. That euill seruant
 which shall say in his heart, My Lord
 will bee long a conning, & so begin to
 smite his fellowes, yea and to eate and
 drinke with the drunken, his Lord will
 come in a day when he looketh not for
 him, and in an houre when hee is not a-
 ware of, and shall hew him in peeces, &
 giue him his portion with hypocrites,
 there shall bee weeping & gnashing of
 teeth. And those Virgins, which are careless
 & secure y, accompany not the Bridegroom to
 his wedding, but are excluded out of the gates
 and heare, I know ye not.*

f Mat. 16. 16

t Ma. 14. 46

u Mat. 25. 4

x Ma. 24. 48

y Ma. 25. 10

*The weightinesse of these reasons, Honora- The occasi-
 ble, haue especially moued me, through the ear- on of publi-
 nest request of som, which for their godly zeal thing this
 I loue infinitely, & reuerence, & did greatly booke,
 prick mee forward to bring these diuine medi-
 tations (I call them diuine, partly because they
 are of diuine matters & concerne the glory of
 God; partly for that they proceede fro a diuine
 Spirit: but in this respect chiefly, because they
 are wholly, as few or no other prayer Book is
 that I know, take out of the pure fountains of
 the*

THE EPISTLE

the diuine scriptures) of the right learned and
 vertuous of famous memorie M. Iohn Aue-
 nar, into our English tongue. A book cer-
 tainly necessary in respect of the extreme secu-
 ritie wherein we lue. Gratefully it hath bin
 accepted hitherto in the L. z. ne and Germane
 tongues: and now by the working of Gods ho-
 ly spirit, shall profit very much, if it be used as
 it should bee, that is if the user therof pray,
 religiously in fayth; charitably, beeing
 voyde of rancour, and malice, zealously
 with an ardent affection of the mind, and
 humbly without pride.

1. *Faith.*

2. Heb. 11. 6

a Ro. 16. 14

b Ro. 14. 23

1 Faith is necessary. For 2 without
 Fayth it is impossible to please G O D.
 Therefore onely the faithfull doe pray. For
 a how can men call vpon him in whome
 they haue not beleueed? b It is sinne
 whatsoeuer is not done through faith.
 Therefore the prayer of Infidels is no prayer
 but: hypocrisie, and a damnable abuse of good
 words, neither can it obtaine anie thinge at
 the hands of God: according to that of Saint
 James c, He which wauereth let him not
 thinke that hee can obtaine any thing
 from God.

c 1 Tim. 1. 7

2. *Charity.*

d 1 Cor. 5. 16

e Mat. 6. 14

2 Charity is necessary. For wee must
 d pray one for another: and for our ene-
 mies e, as our Saviour dooth counsell vs.
 saying, When yee stand praying, forgive
 if ye haue ought against any man, that
 your Father also which is in Heauen
 may forgive you your trespasses, &c.
 Againe, the Spirit of God sayth f, Forgive
 thy Neighbour the hurt that hee hath
 done thee, and so shall thy finnes be
 for-

f Ecc. 28. 3

DEDICATORY.

forgiuen thee also when thou prayest. A man that beareth hatred against another, how dare hee aske forgiue esse of God? He that sheweth no mercy to a man which is like himselfe, how dare he he aske forgiuenesse of his sins? &c. And for all men, as may appeare in the first Epistle of Saint Paul vnto Timothy g.

gi. Tim. 2.8.

3 Zeale is necessary. For what is pray-
er without the same, but a very babbling, and
vaine multiplication of words? yea, there is
no prayer, where this affection is not. For
prayer is a vehement desire of the heart to ob-
taine something at the hands of God. G O D
looketh not upon the face as man doth, but
beholdeth the heart; neither doth he listen to
the sound of the mouth, but to the sighs of the
mind. After this manner do Christians pray,
their affections are bent towards God, they al-
waies hunger and thirst after righteousness.

3 Zeale.

Praier what?

h Mat. 5.6

Humility is necessary. For, Vpon
whome shall my Spirit abide, sayth the
Lord, i but on him which is of a lowly
spirit? The prayer of him which hum-
bleth himselfe k goeth thorough the
cloudes. Much better is it for a sinner to bee
humble, then for a righteous man to be arro-
gant, as may appeare in the Pharise & Pub-
lican l.

4. Humility.

i Esa. 66.2

k Ecc. 35.17

l Lu. 18.19.

It remaineth now, that as the Author of
this Booke chose for a Patron thereof (not for
any defence that is needed, but because others
the more willingly would reade and accept
the same, being dedicated vnto an Honoura-
ble person, gracious in the eyes both of the
Nobilitie and baser sort) the mightie Prince
Lord.

THE EPISTLE

Lord Augustus, Dyke of Saxonia, &c. &c.
 mooued therunto by the singular fauour of your
 Honours most vertuous inclination, I pre-
 sent the same now translated (for what othe-
 paines I haue taken, I spare not upon conside-
 ration to utter) vnto your Honour; beseeching
 you to accept this my doing in good part, &
 my hope is you will; and then I doubt not, being
 grateously receiued of so worthy a person, but
 gratefully it will be used of the better sort, for
 whose sake I haue published the same.

GOD Almighty, which is the Father of
 m-lam. 1. 17. lights in, mercy, and consolation, from
 n 2. Cor. 1. 3 whom euery good gift, and euery perfect gift
 doth proceed, blesse your Honour, as with ac-
 cesse of temporall benefits; so especially and
 aboue all, with increase of his heavenly bles-
 sings, that long you may liue a godly Counsa-
 iler of our vertuous Queene, a profitable mem-
 ber to the realme of England, a special fauou-
 rer of the Church of Christ, and a fa-
 mous aduancer of his truth and
 glory, to your euerlasting
 comfort & felicity,
 Amen.

At London, the 10. of October, Anno
 Dom. 1579.

Your Honours

to command,

Thomas Rogers.

¶ A Preface of Mai-
ster Iohn Auenar, doct^r
of Diuinitie, & publike Pro-
fessor of the Hebrue tongue in
the Vniuersity of Witenberge, taken
out of his Epistle before his book of daily
praiers dedicated to the most mighty
Prince and Duke, Augustus,
high Marshall of the Ro-
mane Empire, &c.



HE chosen vessell of
God S. Paul in his
former Epistle vnto
Timothie, doth exhort
a, that first of all de- a 1. Tim. 2. 2
precations, supplicati-
ons, intercessions, and giuing of thanks
be made for all men, for kings, and for
all that are in authoritie; that we may
leade a quiet and peaceable life, in all
godlinesse and honesty. Likewise vnto
the Philippians he saith b, Be carefull b Phil. 4. 6
for nothing, but in all things let your
petitions bee manifest vnto G O D in
prayer and supplication, with giuing
of thanks.

By which wordes wee are not onelie Kinds of
pricked forward vnto the godly exer- prayer.
cise

A Preface

1
Deprecations
what?

2
Supplications
what?

3
Intercessions
what?

4
Thanksgiving
what?

The order
of this book

1

2

3

4

cise of prayer, but admonished besides that there be foure kindes thereof, all necessarie to be vsed euery day. The first are Deprecations whereby we beg at the hand of Almighty God, either altogether to turne awaie his heauie displeasure conceined through our sins, or at the least to mitigate the punishments due for our offences. Supplications are called requests, whereby wee craue such things as are necessarie either for the sustentation of this present life, or for our euerlasting comfort in the world to come. Intercessions are prayers made in the behalfe of others. By thanksgiving wee praise God, and celebrate his holie name for all benefits conferred both vpon our soules and bodies.

In this my booke I haue had speciall regard vnto these foure kinds of prayer. For first, for euery day of the weeke I haue made a morning prayer, containing both a thanksgiving for the blessed rest receiued, and a deprecation for the escaping of all evils which may happen in the day time. Afterward followeth a Thanksgiving for some singular benefite receiued. Then two supplications or petitions: for blessings as well

of the Author.

well eternall as temp. rall. Next to the
are placed two intercessions for men of
euery state or degree. After them ensu-
eth a prayer against the sundrie ene-
mies of Christs Church. And last of al
an euening praier, containing a
Thanksgiving vnto God for his pre-
seruing of vs in the day time, a depreca-
tion that no euill hurt vs in the night:
and a petition of his fatherly protecti-
on is annexed.

5 6
7
8

And this manner I haue obserued in
distinguishing the prayers for euery
day. For it is our parts daily in all our
necessities to cry vnto God, as our Sa-
uour teacheth to this purpose, c Pray c Luk. 18.1
alwaies, and be not weary. And Saint
Paule willeth the same, saying; Pray
continually, in all thinges giuing d 1. The 5
thanks. For this is the will of God 17
through Iesus Christ towards you. A-
gaine, c Be not let to pray alwaies, and c Ec. 18.21
be not let vnto the death to exercise thy
selfe in righteousness. Thus did the
kingly Prophet Dauid, which of him-
selfe saith, f Seuen times a day doe I Psa. 119
praise thee, because of thy righteous 164
iudgement.

Dayly pray-
er is enioi-
ned vs.

And certes it is a godlie worke to
call vpon God in praier, and to enioy pray.
his

A notable
exercise to

A Preface.

Ambrose.

Prayer ioyneth vnto the blessed companie of the Angels in heauen.

psal. 138.

To pray and to praise god a thing common to men with Angels.

The comodie, which the daily exercise of prayer doth bring.

his familiar speech. The which also Saint Ambrose witnesseth saying, To pray much and often, is a worke gratefull to God, how excellent a thing it is for man to interminge his talk with God, no man is ignorant, and that excellencie is attained by prayer inelie, which ioyneth vs to the societie of Angels through ascribing due praise and glorie vnto almightie God, as their office doth binde them. Hence saith the Psalmist: In the sight of Angels will I sing praise to thee, I wil worship toward thy holy temple, and extoll thy name. For in other things there is much difference betweene their condition & ours, whether wee respect their nature, or their kinde of life, their wisdom or their vnderstanding; but to pray is a worke common both to Angels and men. For prayer doth separate vs from brute beasts & associate vs with Angels. Yea, an easie matter it is, for one to attain to their nature, dignity, wisdom, and vnderstanding, if all his life time he giue himself wholly vnto prayer, and the seruice of God. For if they which frequent the companie of wise men, by reason of their continuall meetings, in short space are so changed, that they

of the Author.

they represent the wisdom of such as they companie withal: what shall wee say of them which dayly talk with God in prayer? Wherefore it behooueth vs obeying the wil of our heauenly Father, to spend our life time in the lauding of God and in deuout meditation. But hee wh ch neither will pray, nor praise god, neither yet take delight in this diuine communication, surely liuing hee is dead, without life, without sense or vnderstanding, as witnesseth Saint Chrysostome.

The state of him which vseth not to pray.

The fruit & profit comming by godly prayers doth Saint Iames expresse on this manner: The prayer of faith shall saue the sicke, and the Lord shall raise him vp, and if he haue committed sins, they shall be forgiven him, &c.

The fruit & profite of faithfull prayer. *1. Iam. 5. 13*

Againe i, The feruent prayer of a righteous man auaieth much. Elias was a man vnder infirmitie, euen as we are and he prayed in his prayer that it might not raine, and it rained not on the earth by the space of three yeeres & fixe moneths. And he prayed again, & the heauen gaue raine, and the earth brought forth her fruite.

1. Iam. 5. 16. 1. Kin. 17. 1

By these words it appeareth, that the prayer of faith can obtaine and bring

The force of faithfull prayer.

to

A Preface

to passe all things belonging either to
the safety of the body, or saluation of
the soule. As that the King and Pro-
phet Dauid by praier repelled the hor-
rible crue of his mortall enemies. So in
like manner ^{1.4.ki.19.15} ~~Exechias~~ ^{Exechias} the King of Iu-
da, Ierusalem being besieged by Sena-
cherib king of the Assyrians, gathe-
red not a company of soldiers, but on-
ly went against his enemies in prayer,
preuailed against them, and preserved
the Citty with the vater ouerthrowe of
his aduersaries: Likewise by his hum-
ble prayer he escaped death, and faith-
full supplication prolonged his dayes.
This made saint Augustine to saie m,
The prayer of the righteous is the key
of heauen. The praier of the godly doth
ascend, and the mercy of God dooth
come downe.

in Augustin
Nothing
should dis-
may a Chri-
stian from
praier vn-
to God.
Though of
our selues
we are vn-
worthy to
open our
mouthes in
the pre-ence
of God, yet
through the
grace of
Gods holie spirit we are emboldened so to do.

So that knowing the dignity of this
familiar talke with God, and conside-
ring the commodity which commeth
thereby, we thinke nothing should dis-
may a Christian from calling vpon
God. For notwithstanding it exceed
the power of man to reason with God:
yet doth the holy Spirit dwelling in the
faithfull helpe our weaknesse, and not
only

of the Author.

onely e nboldneth vnto approach before
his Maiestie, but also maketh inter-
cession for vs n with groanes vnspeak-
able. As wee reade that women being
of nature weake vessels oftentimes by
prayer haue apprehended God, and
detained him o as maie appeare in the
woman of Canaan.

n Ro. 8. 26

o Math. 15
22

The necessi-
tie of dayly
and contri-
nual prayer.

Other cau-
ses mouing
vnto prayer
you shall
find in the
Epistle De-
dicatory.

Finally, so many occasions are there
to moue and stir vs dayly vnto prayer,
that sufficiently they cannot be expres-
sed. And if at any time often prayer
were needful, I perswade my selfe, that
now in this last and old age of this do-
ting world (wherein as more grieuous
and wofull wickednes doth raigne then
at any time: so it is to be feared that in
the Church more horrible punishments,
and in common weales more misera-
ble confusion will enſue, then euer did)
it shal be practised; which evils can
by no other meanes be auoided, but on-
ly by daily, earnest, and faithfull
prayer.

The fountaine of all true wisdom
and learning, God A mighty, continue
among vs for his sonnes sake the puri-
ty of his word, together with the studie
of good letters, maintaine peace and
concord in his Church, and make vs
all.

A Preface.

all continually to addiect our selues
aduance his glory both in deede and
worde, and to benefit his Church
the vttermost of our power, that liuing
alwaies in his feare, wee may die
in his fauour, and rise againe
to euerlasting blessed-
nesse, Amen.



A prayer to bee saide at the
comming into the Temple.



Almighty God &
heavenly Father, ^{psal. 5. 7}
in the multitude of
thy mercie we will
come into thine
house; and in thy

care will we worship towards thine ^{b Psal. 134.}
holy Temple.

Direct our steps in thy word. Bring ^{psal. 119.}
us into the path of thy commande- ^{ver. 133}
ments. For thou art the God of ^{dpf. 119. 35}
our salvation. ^{epf. 18. 46}

Lord, for we have loved the habitati- ^{psal. 26. 8}
on of thine house, and the place where
thine honour dwelleth.

O Lord of hostes, how amiable ^{psal. 84. 2}
are thy Tabernacles: Our soules
long, yea and pine awaie (through the
desire) to come vnto thy court.

Wee will acknowledge thee in a
great congregation: wee will praise ^{psal. 35. 22}
the among much people.

Come, let vs worship & fall down, ^{psal. 95. 6}
& knele before the Lord our maker.
For he is our God, & we are the peo-
ple of his pasture, and the sheepe of
his

his hand.

1 pfa. 99. 5

Exalt the Lord our God, & and fall
downe before his footestoolc, for he
is holy.

1 pfa. 43. 4

We will go vnto the altar of God,
euen vnto the God, which comforteth

1 pfa. 69. 13

our soules: and in an acceptable time
will we make our prayer, euen in the
multitude of thy mercy: O God heare
vs in the truth of thy saluation, Amen.

**An earnest petition for the
assistance of Gods holy Spirit,
that our prayers may bee
zealous & effectuall.**



Almightie and merciful
God, Father of our
Lord Iesus Christ, for-
asmuch as it is thy wil
and pleasure that in all

1 pfa. 50. 15

1 pfa. 91. 15

our necessities & we should call vpon
thee our God, worship thee, and with
yeelding hartly thanks extoll thine ho-
ly Name, and therewithall hast promi-
sed to heare our petitions, wee are
emboldned to direct our prayers vnto
to thy diuine Maiesty.

1 pfa. 50. 15

1 pfa. 145. 18

1 pfa. 146. 23

But considering the weakenes of our
nature



nature to be such, that we knowe not
 how to aske as wee should, and thou c Ro. 8. 26
 one both wisely doest know, & effe-
 ctually canst grant, not onely what we
 desire, but a great deale more d d Bp hef. 3. 2
 than we can think vpon, our praier shall
 come vnto thee our God, that, accor-
 ding to thy promise, thou wilt poure
 down vpon vs the Spirit of grace, and pray- c Zac. 12. 10
 er, which may with vnspcakable grow-
 ths f make intercession for vs, that f Rom. 8. 26
 not with lips only g, our hearts being g Ef. 3. 13
 far from thee, but with mind & mouth Mat. 15. 8
 together, we may vnfainedlie, as be-
 commeth true worshippers h in Spi- h Ioh. 4. 23
 rit and truth, with a burning affection
 of the heart call vpon thee, which art
 the true & eternall God, and offer the
 gratefull sacrifice of thank(giving).
 Prepare thou our minds to prayer k, i Ioh. 14. 23
 make the zealous, least otherwise we psa. 116. 17
 be like such as praying tempt God: k Eccles. 11
 ver. 22
 therefore l in our praiers, let vs not dis- l Mat. 6. 5
 semble like Hypocrites, neither boast
 of our welldoing like Pharisees, to bee
 eene of men, but onely set forth thy
 glory and aduance thine holy Name.
 Turne our hearts from beholding
 either images, or strange gods, or m Deut. 5. 8
 the dead Saints, but let vs worship &

n Mat. 4. 10

o 4. Ef. 6. 45

p Jer. 17. 10

Roue. 2. 23

n Sam. 16. 7

q Ro. 10. 12

s Mat. 20. 28

f Ioh. 16. 24

t Mar. 11. 34

Mar. 7. 7

Mat. 21. 32

Lam. 1. 6

n To. 14. 13

Iohn 16. 23

x 2. Cor. 1

v. 20

n only serue thee in our praier, which art our Lord God, Creator of all things, searcher of the hart p; and rich towards all that call vpon thee q.

Instruct our minds r that wee desire not foolishly vaine, and transitory things. But let vs alwaies craue corporal things, according to thy will, with this conditōi, if they bring none hurt vnto our soules: and euermore preferre celestial things, which are to be asked without all exception, before worldly ly, that our ioy may be perfect in the heauens f.

Graunt therefore, almighty Father, that wee may certainly perfwade our selues s that whatsoever we shall aske at thine hands through faith, we shall obtaine the same; & let vs neuer doubt of thy fatherly affectiō towards vs, o bring thy willingnes to grant our petitions into questiō, but throgh a liuely faith & firme confidēce, let vs constantly belecue, that our praier shall effectually be heard through and for thy Christs sake n, in who all thy promises are yea, & are in him, Amen x. Furthermore if at any time our praier yers be not granted speedily according to our wish, giue vs a strong faith, that

which faint not, but maie through pati-
 ence expect thine aide, knowing ^{y Ro. 8. 25} & that com-
 ing it will come, & thy truth ^{z Abac. 2. 3}
 shall not linger.

Gouerne therefore our harts by thine
 holy spirit, that we appoint not a time,
 manner, or limits of helping vs, but
 say in all things submit our selues to
 thy most heauenly pleasure, and com-
 mend our praiers vnto thee in hope
 and silence ^a, for thou wilt not misse ^{a Esa. 30. 15}
 an hour, but wilt come at a time con-
 uenient. ^{b Iohn 2. 4}

Likewise illustrate our minds with
 thy light, that wee cast not foorth our
 praiers trusting in our own righte-
 nes but in thy manifolde mercies, ^{c Psal. 32. 5}
 through Christ, by whom ^d wee haue
 boldnes in faith to approach vnto thy
 throne & to cal thee, Abba father. ^{e Ro. 8. 15}
 Gouerne our harts and minds, that ^{f Lu. 18. 13}
 praying wee neither presume nor
 rest vpon our own worthines, and so
 through pride contemne others: but
 vs humbly and lowingly like bre-
 thren pray one for another, that we ^{g Iam. 5. 16}
 may be saued.

Take away from vs all babling ^{h & h Mat. 6. 7}
 superfluity of words, that we be not as
 vnikes, which for their long speach,
 think

thinketo be heard.

Assist vs also , that the sight and remembrance of our own vnworthines, doe not terrifie vs from praier, & that wee be not let by other causes, from earnest crying vnto thee night & daie that the wil of thy seruants, & reuenge of thine elect may be fulfilled.

Luk. 11. 7

Now therefore, heauenly father, & eternal God, giue grace, that in al places we may pray, lifting vp pure hands without wrath, or doubting, and say, Forgiue vs our trespasses, and with deep sighings, & sure confidence continually persist in making supplications, praiers, intercessions, & giuing of thanks for all men, that, according to thy promise, we may receiue as well temporall as heauenly benefits. For this is the confidence which wee haue in thee, that whatsoeuer we shall aske according to thy wil, thou wilt grant vnto vs.

1. Tim. 2. 8

1 Mat. 6. 12

Mar. 11. 25

1. Tim. 2. 1

1. Ioh. 5. 14

Mat. 7. 7

Mat. 21. 22

1. Ioh. 3. 22

And hearing all our petitions, wee doubt not, but that our requests which at this time wee haue made vnto thee by Christ our Lord, shal in like manner be granted, who liueth, and raigned with thee in the vnitie of the holy Spirit, a God now & for euermore, Amē.



A daily prayer for the perpetu-
all happines of our sacred, and
most gracious Soueraigne,
King Iames.



Almighty G O D,
King of Kings, &
Lord of Lords, in
thine hands is all
power both in hea-
uen and earth, &

thou confirmest Kingdomes, and a- ver. 4. 13
gainc doest alter them according to
thine heavenly pleasure.

We praise thee, we magnifie thee,
we extoll thine holy Name, for that it
hath pleased thee to appoint ouer vs a
good and gracious King which doth
gouerne with countaile, and rule with
wisedome.

Grant him, we beseech thee, b con- b psalm. 4
tinuall peace, long life, and much hap- ver. 1. &c.
pines: and deliuer not his maesty in-
to the hands of his enemies.

Rule thou his minde and will, that

epfal. 2. 11 he may & serue thee alwaies in feare,
and reioice in trembling.

12 Let him maintaine & imbrace pure
religion, and defend his people in the
professio of Christs gospel against al
errors & superstition whatsoeuer.

Giue him wisdom & vnderstanding
to doe such thinges as are gratefull in
thy sight, profitable for vs his sub-
iects, and hurtfull to none.

psal. 20. 1 O God, eternal Father, & heare the
petitions of our King, in all his trou-
bles; the Name of Christ our Sauour
glorifie him; and the comfortable aid
of the holy Spirit vphold him now &
euermore.

psal. 20. 4 Be mindful of his grace for his good,
& giue to him according to his hearts
desire, & prosper all his purposes, that
5 wee may reioice in thy saluation, and
triumph in the name of our God.

Blesse him, Lord, euermore, that we
may know that his Protector is in the
clouds.

psal. 20. 9 Harken vnto him from thine ho-
ly heauens by thy mighty right hand
which bringeth saluation.

7 For though some trust in horses, &
others in chariots: yet wil we remem-
ber the name of our God.

They

They shall fall and bee ouercome,
but we courageously will persist. Psal. 130. 8

O Lord protect his Maiesty, heare
vs when we call vpon thee.

That in thy strength he may reioice
& mightily triumph in thy saluatiō. Psal. 21. 1

Grant him the desire of his heart: &
deny not the petitions of his lips.

For thou hast preuented him with
notable blessings, and put a crown of
pure gold vpon his head.

Hee hath asked life of thee, & thou
wilt giue him a long life.

Great is his glory in thy saluation:
honor & fame hast thou put vpon him.

Thou hast ordained him for excee-
ding blessednes, & doest comfort his
hart with thy cheerefull countenance.

And why? because he dilightheth in
thy Christ, & doubteth not of thine e-
uerlasting mercie.

Let thine hand, O Lord, light vpon
his enemies, and thy right hand finde
out all such as hate thee, and enuy his
prosperitie.

Put them into a burning fornace in
the time of thy displeasure: the Lord
in his anger shall consume, & fire shall
denour them.

Their fruit shalt thou destroy from
the

the earth, & their seede from the sons of men.

Plal. 21. 11

Because they intended euill against thee, and imagined mischief against the innocent, which they could not bring to passe.

12

Therefore wilt thou turne them into flight, & bend thy bowe against their faces.

13

Triumph O Lord, in thy vertue, & wee will sing out, and commend thy power.

Saue our King O mercifull God, in despite of all his enemies, which either secretly or openly goe about to bring his life to the graue, & his glory to the dust.

psa. 72.

Giue thy iudgement, O Lord vnto his grace, and thy righteousness vnto his Counsaile, that they maie iudge thy people with iustice, and the poore with equitie.

Let the mountaines bring peace & the little hilles righteousness vnto thy people.

Let them iudge the afflicted among the people, and saue the sonnes of the poore.

Make them to destroy the backbiter
that he persist not to afflict the miserable,

for our gracious King. . 11

rable, and such as trust in thy mercie & protection.

So shall quietnes and peace abound psalm. 72. 9
among vs like the hillockes on the earth.

Lord, Shield our Soueraigne, i ex- ipsa. 89. 21
ak thine Anointed, let thine hand as-
sist, and thine arme strengthen him.

Neuer let his foes preuaile against
him, nor the child of wickednes bring
him to destruction. 22 :

Banish from his court all his priuy
enemies, and preserue him euermore
from dissembling friends. 23 :

Grant this, O mercifull Father for
thy deere Sonne our sauiour Christ
his sake, Amen.



Morning

I. Morning praier on the Lords day.



Almightie & mercifull God, eternall Father, Son, & holy Ghost three in persons, one in substance, God in ve-

rie deede and from euerlasting.

2 Psal. 17. 3

We extoll thy sacred maiestie, wee praise thine vnspeakeable mercie, thy diuine truth we exceedingly commend, for that of thy fatherly & wonderfull goodnes, thou hast protected vs this night vnder the shadow *a* of thy wings, yea thou also hast made vs quietly to take our rest notwithstanding the dangerous snares of our deadly enemy the diuell.

Isa. 2. 13

Thou art the God *b*, which exaltest vs from the gates of the shadowe of death, & from the power of darknesse thou deliuerest vs.

Psal. 107. 3

Therefore *c* wee will acknowledge thee for thy goodnes & for thy wonderful things which thou dost among the sonnes of men.

Psal. 35. 18

We will magnifie thee in the great Congregation *d*, & among much people

ple will we praise thee.

Our hart be ready: e O our God, e *psa. 57. 7*
 our hearts be readie: Wee will praise
 thee f, O Lord among the people, & *f psa. 57. 9*
 sing to thee among the nations. For *psal. 108. 3*
 g thy mercie is great aboue the hea- *g ps. 108. 4*
 uens and thy truth vnto the cloudes.

We will not hide h thy mercy & truth h *psal. 40. 10*
 in the great congregatiō: because i it *i psal. 92. 1*
 is a good thing to praise the Lord, &
 to sing to thee, O thou most High: 2
 To declare thy louing kindnes in the
 morning, and thy truth in the night.

Blesse the Lord O our soules k, & all k *psa. 103. 1*
 that is within vs praise his holy name:

Which forgiueth all our iniquities,
 and healeth all our infirmities.

Which redcemeth our liues from
 destruction, & crowneth vs with mer-
 cy and compassion.

Which satisfieth our longing with
 good things, and protecteth vs from
 our youth.

Which also l hath kept all our bones l *psa. 34. 20*
 this night: Not one of them is broke.

To thee m King euerlasting, immor- m *1. Tim. 1*
 tal, inuisible, & only wise God be ho- ver. 17
 nor, and glory for euer & euer, Amen.

Vnto thee n, O Lord doe we lift vp n *psa. 33. 1*
 our soules.

opla. 63. 1

O God o early will wee seeke thee:
our soules thirst for thee, our flesh lust
eth after thee in a barren & drie land
where no water is, to see thy strength
and glory.

O eternal God which hast brought
vs to the beginning of this day, defend
vs with thy mightie power that this
daie we fall into no sin, but let all our
cogitations, words & works tende to
the setting forth of thy righteousnes.

p 2. pet. 1. 19

q Eph. 1. 17

r Eph. 1. 18

s psal. 8. 19

t psal. 90. 14

Lighten our mindes this morning
with the shining and cleerenes of thy
wisedome, that in our hearts, that true
day-star may rise and shine as it were
a candle burning in a darke place.

Giue vs thy spirit of wisedome q &
reuelation in the knowledge of thee.

And r lightē the eies of our vnderstan-
ding that wee maie knowe what our
hope is, how great the glory of our in-
heritāce, & / what is the excellēt great-
nes of thy power toward vs.

Fill t vs with thy mercy in the mor-
ning, so shal we be glad and reioice all
our life long.

Mercifull God, endue vs with thine
holie Spirit, that wee maie neyther
thinke, speake, or doe any thing this
daie, but that which may please thee
and

and tend to the aduancement of thy glory, and health of our soules.

Gouerue thou our vnderstanding and will, and so direct all the cogitations of our heart, that we may wholly be thine, and sauer of nothing besides thee our God and Redeemer.

Teach vs the way of thy Cōmandements, O Lord, and we will keepe it vnto the end. u ps. 119. 33

Giue vs vnderstanding x to keepe thy lawes, and to loue thee y our Lord & God with all our heart, with all our soule, & with all our strength; and let al thy testimonies x be our delight & Counselers. x ps. 119. 34
y Deut. 6. 5
Mat. 22. 37
Luk. 10. 27
z ps. 119. 24

Cōfort the soules a of thy seruants: for vnto thee, O Lord haue we lifted vppe our soules. For thou Lord art good and gentle, & of great kindnes to as many as call vpon thee. a ps. 86. 4
b ps. 86. 5

Behold God, early now this Morning wee doe offer our selues a Morning sacrifice vnto thee, a troubled spirit & a broken and an humble heart, O Lord thou wilt not despise. c ps. 51. 17

Make vs fit, that wee may likewise d dayly offer vp our bodies, a liuing sacrifice, holy & acceptable vnto thee, which is reasonable seruice, & gratefull. d Ro. 12. 1

full obedience.

ep̄sal. 31. 5

Both now and euery day, Lord wee commend e our soules & bodies into thine hands, thou hast redeemed vs, O God of truth.

fp̄sal. 104. 4

Heb. 1. 7

ḡ Heb. 1. 14

hp̄sal. 33. 7

ī Ren. 12. 7

Compasse vs about with the watch of thine angels, which are f̄ministring Spirites, sent out ḡ for their defence, which are the children of saluation, that they maie pitch their tents about vs, h̄ and encounter with Satan ī the Dragon, to defend vs from euill.

k̄p̄sal. 91. 11

12

Mat. 4. 6

Giue thine holy angels charge of vs k̄ that they protect vs in all our waies, least happelie we hurt our feet against a stone: which liuest & raigest a true and eternall God, world without end, Amen.

2. A Thanksgiuing for our

Creation.



2. cor. 4. 4

Colos. 1. 15

Most heauenly Father, & eternall God, which art neither made, nor begotten, but before all worlds frō euerlasting didst beget a son, an image & of thine owne substance.

We honor thee, we praise thee, wee glorifie thee, we yeeld thee most har-

tis

He thanks for all thy benefits, especially for creating the heauens, the Sun
b, Moone, & all the stars by thy liuely
word, for gouerning through thy
wisdom, & for thy gracious main-
taining them.

b 2. Esdr. 6
ver. 45
Gen. 1.
ver. 14. 15
16. & 17.

The Sunne in his vprising doth manifest the day, & a wonderfull work of
the highest.

Great is the Lord which made, and
commaunded the same to take his
course from the top of heauen vnto
the end thereof.

The ornament of heauen bee the
glorious stars, the Lord on high doth
lighten the world. At his commaun-
dement they keep their order and wil
not faile, nor be weary in their watch.

O Lord our God, how wonderful
is thy name in all the worlde? which
hast set thy glorie aboute the heauens.

Out of the mouth of babes & suck-
lings wilt thou be praised, because of
thine enemies; that thou maiest con-
found thine aduersary, and him which
enuieth thy renowne.

Wee see the workmanship of thine
hands, the Moon & Stars, which thou
hast ordained; and we will signifie thy
glory vnto all nations, & among all
people

Psal. 96.

psa. 96. 4
f. ec. 43. 29

people will we declare thy wonderfull things. For thou art mightie f, O Lord, & worthie to be prailed: great is thy vertue, and thy power wonderful. We thanke thee, holie Father God of heauen, because thou hast created by thy worde of power the vniuersall world g with all creatures, & whatloeuer is, liueth, or mooueth in the same. By thy wisdom thou doest gouerne, & by sending of thy Spirit, as yet doest vphold and cher.ish the same.

g Genesis 1
ver. 1. &c.
Heb. 1. 2
psalm. 104
ver. 1. &c.

h Gen. 1. 11
psa. 104. 14

For al woods h, fruitful trees, stones, graine, flowers, herbes & all the grasse of the field hast thou ordained for the vic of man.

i Gen. 1. 6
20
21
psa. 104. 25
30

Wee magnifie thee O God most wise, i for creating the sea, & i springs of water by he power of thy word, and for giuing them vertue to bring forth fishes of all kind to bee eaten of man.

k Gen. 1. 6
2 Eld. 6. 4

Wee blesse thee, O eternall God, k for making the superior and lower regions of the aire, with all birdes, & feathered foules of sundrie kindes, for the food of man.

l psal. 8. 6

We glorifie thee, for giuing the whol frame of this earth, with all the creatures in the same vnto mankind, and setting man l ouer the works of hinc hands

hands, hast subiected all things vnder his feete,

All sheepe and oxen, yea, and all the beasts of the field: The foules of the aire, and the fish of the sea, which walk through the paths of the sea. p^{sa} 8.7.8

Especially we praise thee, our Lord & maker, for making vs thy creatures *m* reasonable men according to thine owne similitude; for giuing vs reason and all the senses, and for preserving vs hitherto. m Gen. 1.26
Gen. 5.1
Gen. 9.6
1. Cor. 11.7
Colo 3.10
n p^{sa} 138.6

Thou didst nourish vs, & that wonderfully, beeing within our mothers wombe, and out thereof o hast thou brought vs sound in all parts without imperfection, and yet continuest thy fauor, & doest keep vs against all dangers, & deliuerest vs from all euil: & al these things doest thou of thy fatherly & diuine goodnes without any merit or desert of ours: for all which we are bound to thank thee, to praise thee, to serue, honour, and obey thee.

We extoll thy sacred name, O God most high, for separating frō the rest *p* a Sabboth day, that so men ceasing from their handy labour, the better might serue, & celebrate thine honor. p Ecc. 33.9
Gen. 2.3
Exod. 20.11
Deut. 5.14
q p^{sa} 106.2
Ecc. 43.0

Who is he *q* that can recite all the power

power of the Lord? or declare all his workes? who can number out all his praises? No man can vtter all his benefits.

Notwithstanding, although we bee miserable men and wretched sinners, and therefore most vnmeet to extol thee according to thy deserts: yet wil wee not be still, wee will praise thee euermore to the vtermost of our power. Wee will declare thy iustice and mercie: and while we liue will we remember thy goodnes: and at no time forget thy benefits.

1 Psal. 146. 1

O our soules praise the Lord, wee wil praise the Lord during our life; we will sing to the Lord while wee haue breath.

Ecc. 13. 15

1 Psal. 71. 18

We wil be mindful of our maker euen from our youth & seeke him euermore: yea, euen vnto our old age & gray head, O God, forsake vs not, vntil we haue declared thy power vnto all nations that are to come.

1 Psal. 137. 1

Praise the Lord, all yee nations; praise him all ye people.

1 Psal. 137. 2

For his louing kindnes is great toward vs, and his truth indureth for euer.

Praise yee the Lord in his sanctuarie,

3 for the remission of sins.

21

ric x, praise him in the firmament of x pfa. 150. r
his power.

Praise him in his mightie actes: 2
praise him according to his excellen
greatnes. 1

Let euery thing that hath breath 6
praise the Lord.

Praise ye the Lord.

3. A prayer for the re- mission of finnes.

Righteous and merciefull
G O D, which art cleare
from spot and sinne, all thy
wayes are mercie, and apfal. 15. 20
truth.

We miserable folks and wretched
sinners acknowledge the horrible cor-
ruption of our nature; and with hum-
ble and sorrowfull hearts bewaile our
filthinesse, whereby we haue polluted
that image b imprinted within vs at
our first creation. b Gen. 1. 26
Gen. 5. 1
Gen. 9. 6

We openly confesse, that many &
great are our sins, our offences won-
derfull; our transgressions are infinite
euen as the sand of the sea. which can-
not be numbred. For all the cogitati-
ons of mans heart c are prone to euill. c Gen. 6. 5
Gen. 8. 21
Mt. 15. 29

CHOR.

euermore.

dpsa. 19. 13. O Lord, *d* who knoweth his finnes,
or who can recite all the transgressions
of man?

Behold we confesse our offences, &
e psa. 51. 3. 4 our sin *e* is alway before vs.

Against thee onely we haue sinned,
and done euil' in thine eyes, that thou
maist be iust when thou speakest, and
pure when thou iudgest.

Behold we were borne in iniquity,
5 and in sin did our mothers conceiue
vs; and those our finnes haue we mul-
tiplied in our daily transgressions: and
therefore haue deserued thy iust dis-
pleasure with paines eternall.

Notwithstanding, we appeale vnto
thy mercie, O Lord, beseeching thee
not to enter into iudgement with thy
f psa. 142. 3. seruants *f*, for no flesh is righteous in
thy sight.

g psa. 130. 3. For if thou *g* strenghtly obseruest ini-
quities, O Lord who shall stand? If
h I. b. 9. 3. thou wilt contend with man *h* he shall
not be able to answer thee one for a
thousand.

i Job. 15. 14. For *i* what is man that he should be
cleane: and he that is borne of a wo-
man, that he should be iust?

15 Behold thou foundest no stedfastnes
in

for the remission of sins.

23

in thy Saints: yea, the heavens are not
cleare in thy sight. How much more
is man abhominable and filthy, which
drinkerh iniquitie like water?

Iob. 15. 16

Behold, k Lord, we are all become
uncleane, and our righteousness is like
a filthie cloute.

k Esa. 64. 6

Wherefore we humbly beseech thee
haue mercy vpon vs, O God, accor-
ding to thy great mercy, and accor-
ding to the multitude of thy compas-
sions doe away our iniquities: Wash
vs m thoroughly from our iniquities,
and cleanse vs from our sinne.

l psal. 51. 1

m psal. 51. 3

For thy Name sake n, O Lord, bee
mercifull to our iniquitie, for it is
great.

n psal. 25. 11

Remember not the sinnes of our
youth, nor our rebellions, but accor-
ding to thy kindnes remēber thou vs,
euen for thy goodnesse sake, O Lord:

7

Remember thy tender mercies, &
louing kindnes which haue bene for
euer.

8

Remember also o that we are flesh,
a winde that passeth & comineth not
again.

o psal. 78. 39

psal. 103. 14

Therefore, leaue thy displeasure a-
gainst vs; be not angry for euer p; nei-
ther do thou threaten vs perpetually.

p psal. 103. 9

Deale

Pla. 103. 10 Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuert vs O God of our saluation, and turne awaie thy displeasure against vs.

qpsal. 85. 7 Shew vs thy mercy, O Lord q, and graunt vs thy saluation, for thy name sake.

O most merciful God, we cōfesse is deede, that it lies not in our power to put away, & purge our sins, & to purchase thy fauour: but onely it is the passion and most innocent death of thy Sonne our Lord Iesus Christ. the immaculate Lamb, which is a sufficient reconciliation for our finnes, & yet not for ours onely, but for the finnes also of the whole world.

1. Joh. 2. 2 For his blood which was shed for vs doth cleanse vs from all sinne. And if we confesse our finnes, thou art faithful and iust, to forgive vs our finnes, & to cleanse vs frō all vnrighteousnes.

Wherefore through confidence of this thy mercy promised by thy Son, we are bold with deep sighes frō heart to cry, Lord & forgive our offences; remit our iniquities; couer our finnes, and impute not our faults vnto vs.

Purge vs, O Lord, from our secret faults,

for the remission of finnes.

23

faults. Keep thy seruants also from presumptuous finnes : let them not raigne ouer vs, so shall we be vpright, & purged frō our greatest wickednes, that tasting the sweetenes of thy benignity, we maie be secure & certaine of the remission of our finnes.

Giue the knowledge & of saluation x Luk. 1. 77
to thy people by the remissio of their
sins, through the bowels of thy mercy,
whereby the day spring from on high
hath visited vs; that we may perceiue
in our minds, both cōfort, peace, and
gladnes of the holy Spirit, which may
beginne a new life in vs pleasing thee;
quench all the motions of our mindes
struiuing with thy diuine pleasure; &
restore in vs the image of thy diuine
light which was lost, that being deliuered
out of the hands of our enemies, wee may
serue thee in feare, in holines and
righteousnes all the daies of our life,
through Christ in whom thou art well
pleased y, and for whose sake all our
works howsoeuer vnperfect are acceptable
in thine eyes, Amen

up sal. 19. 12

13

72

y Mat. 3. 17

Mark. 1. 11

Luk. 3. 22

D

A

4. A prayer for the preservation of the Church.



Celestiall God, and Father of infinite mercie and compassion, which not onely gatherest to thy selfe an holy church

a Iohn 17
ver. 6. & c.

in this world & out of mankind through the operation of the Holy-ghost, and preaching of thy word, but also preservest the same being gathered, and adornest it with all kind of temporall things; and, which more is, with eternal blisse.

b Luk. 12
ver. 32

We humbly beseech thee, gracious Lord, that of thy goodnes thou wouldest vouchsafe euermore to maintain this thy little flock b, embracing, preaching, & professing thy word, through thine especiall grace continue thy fauor towards the same, keep it in sound doctrine, constant confessing, in the lawfull vse of thine holy Sacraments, and in purenes of life, that neither the gates of hell c, the rage of Satan, nor yet the rigorousnes & tyranny of this world oppresse the same.

c Ma. 16. 18

d Mar. 8. 26

Protect, and keepe this d thy boat & little bark tossed among many perillous

4. *for the preservation of the Church.* 27

rilous tempests, and miserable surges
in the raging Sea of this troublelome
world, that it perish not being over-
whelmed.

Vphold thy Church, which is buil- e Mat. 16. 18
ded vpon a sure rocke, and dependeth
vpon Christ, a sound, and ynmoueable
foundation.

O Lord of hostes, returne f, looke f psal. 80. 24
downe from heauen and behold, visit
thy vine, and make it perfect, which
thy right hand hath planted, and thou
hast chosen to thy selfe. Hedge the
same about with thy strong defence,
that the branches thereof being spread
out, and pruned, maie bring forth a-
bundance of fruit.

Raise vp thy power, come God, &
saue vs g. Conuert vs, shewe forth thy g psal. 80. 7
countenance, and we shal be saued.

Enclose thy sheep within thine hur-
dles: so shal we be quiet frō all inuasi-
on and scatterings, neither h can any h Ioh. 10. 28
draw vs by force out of thine hands.

Defend vs from all such as seek the
viter ouerthrow of pure religion; and
in place thereof labour to bring in the
shamefull instauration of blasphemous
Idolatry.

Suffer not thy word, that most cleere

and vnchangeable light to be corrupted or put out by our meanes, but gather to thy selfe through the sound of the Gospell such a Church, as maie hearken vnto thee, honor & sanctifie thy Name, as wel in word, as in honest cōuersation, that so thou mayest haue a righteous and holy generation, celebrating thy goodnes for euer more.

1 Mai. 9. 13

Toine vs vnto that company which doth worship thee continuallie; that we may be Citizens of thy kingdome among thy Saints.

Grant that we erre not frō the foundation of wholsome doctrine, answering to the rules of the sacred scripture: and that wee offend not against our conscience; but seperate vs from the company of vngodlines, and from the damned crew of the reprobate.

1 psa. 16. 4

Exo. 23. 13

Let vs not so much as k take their names into our mouths which poure out heaps of blasphemies to thy great dishonour, and defacing of the truth: vnto whom thy sonne is a destruction

1 Luk. 1. 34

Rom. 7. 33

m. 1. 60. 1. 18

land stone of offence. For they despise his base estate, & the foolish preaching of thy Gospell, and the deformed shew of the church, placed in the mids of all kind of miseries, they loath and

ab-

4 for the preservation of the Church. 29

abhor, preferring vncertaine riches, lordly authoritie, and the vaine pleasures of this transitorie world, before the profession of the truth; and so making warre with thy Sonne, they doe purchase euerlasting destruction vnto themselves.

Keepe vs euermore, that we may abide in that Church, which is trulie Catholike, consisting of members of many nations, but linked vnto thee in one, and the same confession.

Sanctifie vs with thine holy Spirit, that our sinnes beeing forgiven, wee may take another trade of life, in acknowledging thee to bee the onely true God, & Iesus Christ whom thou hast sent. n Ioh. 17. 8.

Giue vnto thy Church resting places, and nestes where they may sound thy sacred Gospel purely without corruption.

Suppress the deuil which spreadeth blasphemies against thy doctrine, that so neither fained Gods may be erected, nor superstitious inuocations confirmed, nor thy glory defaced.

Weake the power of thine enemies, which boyle in hatred against thy truth, and conspire the death of thine

elect, so neither shal stables of wolues be made, nor dennes of theeues established.

psal. 85.6

O Lord God o, returne and quicken vs: so shall the people reioyce in thee. Let all such as trust in thee reioyce, & triumph for euer: dwel thou in them, and let those which loue thy name, reioyce in thee.

ppsa. 5.11

O Lord remember not our offences thou which wast sometimes merciful; And forgauedst the wickednes of the people & hiddest all their sins; Which withdrewe'st all thy anger, & turnedst from the fiercenes of thine indignation: Be mindfull of thy wanted mercy, and receiue vs vnto thy fauour.

qpsalm. 85.1

2

3

4

For we depend vpon thee alone, being destitute of all worldly ayde, our trust wholly is in thee, and all our confidence resteth in thy stretched out arme.

r psal. 5.11

pl. 84.9.11

O Lord r couer vs with thy grace, as it were with a shielde, that so we may be blessed, and abiding in the house of thy congregation may acknowledge, and call vppon thee according to thy word reuealed, and praise thee euermore, through our Lord Iesus Christ, Amen.

5. A Prayer for the Preachers of Gods Word.

O Almighty, and merciefull God, which through thy Sonne our Lorde and Sauiour Christ, hast commanded vs to pray *a* that labourers maie *a* Mat. 9.38
bee thrust into thine haruest: wee beseech thee by the same thy Sonne that *Luke 10.2*
thou wilt send into thy Church faithfull ministers and sincere Preachers *Iohn 4.35*
of thy Worde, and those in number many, and in operation wonderfull.

Giue vnto vs such teachers, as are both in thy mysteries *b* learned, and *b* Mat. 13.21
for their conuersation commended.

Direct them being illuminated with thine heavenly light, that they maie rightly deliuer and diuide *c* vnto vs *c* 1. Tim. 2
the principles of true doctrine, the *ver. 15*
word of truth, and the Gospell of life; open the difference betweene the law and the Gospell; preach those things which are agreeable vnto the rules of faith: and strengthen vs to beware of the leauen of the Pharisees *d*, and the *d* Mat. 16.6
contagious doctrine of mans tradition.

ons.

Giue vnto vs euermore sincere
Preachers, & sound interpreters, and
e 1. Cor. 12 arme them e with the gift of tongues
verse 10 for the propagation of thy doctrine,
that many through their labors & di-
ligence may be conuerted to the true
knowledge of thy diuine pleasure.

From 10 For how should we heare without
verse 14 a Preacher? And howe should men
15 preach except they be sent?

Wherefore send into thy Church g,
g Eph. 4. 7 O most louing Father, Bishops of
Esa. 54. 13 thine owne instructing, good sheep-
Mat. 9. 36 heards, sound preachers, faithfull work
men, and godly ministers, which may
h Act. 20. 28 faithfully ouersee and by thy word
Ephel. 1. 7 of saluation; luckily gouerne thy
Rom. 1. 16 Church being deerely bought with
Acts 13. 26 the pretious bloud of thine only Son:
1. Cor. 1. 11 So shall the Gospel, thy pure word to
the praise and glory of thy Name, to
the saluation and profit of many men
with good successe fruitfully bee de-
clared; and k vniuersallie preached
throughout all the world.

Giue vnto vs, Lord eternal God, tea-
1 2. Tim. 1. 13 chers of righteousness, which l re-
taying the forme of wholefome doctrine
may informe vs in all spirituall wise-
dome

5. for the preachers of Gods word. 23

dom of thine essence and diuine pleasure; and through thy spirit and word bring vs vnto perfection, whereby we may be blamelesse *m* both in Christiā *m* Col. 1. 10 religion, and in behauiour: that they *1. The. 3. 12* maie reduce sinners into the waie of *Ephes. 4. 1* truth, strengthen the weake in faith; and comfort the afflicted & wounded conscience against al the darts of our deadly enemy.

Which may be able *n* to exhort by *n Tit. 1. 9* sound doctrine; whereby the harts of *1. Tim. 4. 6* men, being terrified through the sense of Gods indignation, and oppressed with cares, may find true consolation; and which are able to conuince the gainsaiers of the truth, and stop the mouth of the impudent; which maie bee examples for the faithfull both in speech and conuersation, and may become *o 1. Cor. 9* all in all to gaine manie vnto *Ver. 22* thee our eternall God. *p Rom. 5. 3*

And may reioice *p* in affliction, fearing neither hatred, nor the ingratitude of this worlde: but may persist vnto the death constantly in the confession of the truth: so shal both offences be shunned, thy most holy Name glorified *q*: and thy ministrie which *q Ro. 2. 7* thou hast instituted *r* for the safetie of *r Act. 20. 32*

D 5

OUR

our soules which belecue, notable made of and maintained.

Make them perfect therefore, that they maie prooue the vessels of thy mercie, & profitable instruments of thy Church: let not their labors be in vaine, but take good successe in the Lord.

1. Cor. 15
ver. 10 & 58

Titus 1
ver. 6. &c.
1. Tim. 3,

Grantlikewise, holy God that all the Preachers of thy word maie bee blameles, not subiect to manifest impiety, but the husbands of one wife, shunning extravagant & filthie lustes: also be they watchfull ouer the flocke committed vnto them, least the diuell priuily make a pray of thy silly sheep.

Bee they sober and temperate looking to their charge with great discretio: Modest & of good behavior; endued wth al grauity, liberal toward exiles and all such as are persecuted for the confessio of thy word: apt to teach: no quarrellers: not giue to filthy gaming: patient sufferers of iniuries, voide of contention and couetousnes: wise gouernors of their owne houses, hauing childre in subiectio with al reuerence,

Not puffed vp: no giuers of occasion of offence, either in word or deede, whereby any may iustlie bee offended

6 for the hearers of Gods word. 35

and carpe at the ministrie : But in all things, let them shew out themselves, **x 1. Cor. 4. 3** as the ministers of God in much suffering, in affliction, in extremities & troubles, & neuer forsake their calling either through persecutiō, or the manifold ingratitude of the world.

Keepe vs louing Father, y from euil **y Iohn, 10** workemen in thy vineyard, from vn- **Verse, 1. & c.** faithfull hirelinges, which preach and feede themselves & studying to please **z 2. Cor. 4. 5** men & to get popular credit, turning **Gal. 1. 10** religion according to the will of men for their own gain, making merchandise of the word by trāsforming the **a 2. Cor. 2** Gospell into an externall pompe and **ver. 17** meanes to liue by. For these men can neuer continue constant in the cōfessiō of true doctrine, but are like reeds **b Luk 7. 24** b tossed by the winde, & are easily broken through the feare of perills which accompany the ministrie, Amen.

6. A praier for the hearers
of the word of God.



Most grations G O D,
which of thy meere cō-
passion, and diuine pit-
tie, hast purely & plain-
ly deliuered vnto vs thy
health.

e Ioh. 6. 27 healthful word, which is *a* the food of
 & 48. our soules. For the Gospell is *b* the
b Ro. 1. 16 power of God vnto saluation to al be-
l cor. 1. 18 leeuers; euen as the Sonne doth saie *c*,
c Lu. 11. 28 Blessed are they which hear the word
 of God and keepe it: Againe *d*. Hee
d Ioh. 8. 51 that keepeth my word shall not die e-
 ternally.

e Act. 16. 14 We humbly beseech thee on the
 behalfe of all hearers of thy word, O-
 pen our hearts, & vnlocke the eares of
 our vnderstanding, that hearing thy
 worde profitablie, wee maie obserue,
 learne, and embrace such things, as
 are necessarie to the cōfirming of our
 faith and amendment of life.

f Col. 3. 16 Let thy word therefore abide plenti-
 fullie among vs in all wisedomes; giue
 vs thine holy spirit, that we maie hear

g 1. Th. 2. 13 Sermons, not as the words of men *g*,
 but as they are indeede the word of

h 1. Th. 2. 12 God; and *h* walking worthy the same,
 as becommeth the sons of God, maie

i 1. Ioh. 3. 10 lie in all godlines: & honestie, vsing
 thy word preached vnto the edificati-
 on of our consciences to our instruc-
 tion to the comfort of our mindes, &
 to the kindling of good motions, for
 the better seruing of thee in Christian
 patience: that we be not idle hearers
 onely.

onely k but earnest fullfillers of thy word. k Iam. 1. 22. M. 1. 7. 21

Bring to passe wee beseech thee, O Lord, that the word thy seede l may sticke in our harts, & take deepe root, and that the dunging of our colde & vnfuitfull ground may become profitable, let vs both outwardlie embrace thy doctrine with a care, and inwardly feeble the operation thereof in our minds: and so rushing out of the bowels of the earth, & deliuered from tentation, bring out plentiful fruit to the glory of thine holy name. Rom 2. 13 I Matth. 13 Ver. 8. & 23 Luk. 8. 8 & 15

Worke so within vs, that the Deuil make not away the seede of thy word sown in our heartes: let it not waxe barre neither let vs be forgetful, nor like vnfuitfull hearers, which hear thy word to their iudgement, and greater condemnation.

Furthermore keep vs in thy faith & feare, that come what crosses & aduersities there can, we maie continually stick vnto thee in all our miseries. o Ma. 13. 25

Likewise ayde vs, O God our saluation that the seede of thy word bee not choaked among vs through cares, riches and pleasures of this world. p Luk. 8. 14

And finally assist vs, that we be neuer

q 1.pet. 3. 5 uer found in the company of mockers
 1.Tim. 4. 1 q into whome the diuell hath entred,
 r Eph. 4. 17 and blinded their mindes r, and ther-
 Rom. 1. 24 fore make a scoffe at the preaching of
 & 26 thy worde, which / walking after the
 f Iu'e 3 4 lusts and desires of their own flesh, do
 & 18. wrap themselues in the horrible cofu-
 sion of their own desires, & shamefull
 wickednes, wherby like mad mē they
 cast themselues headlong into euer-
 lasting destruction.

O Christ Sonne of God fountaine
 of all mercies & compassiō, which art
 the Lord of the whole flock, & chief
 Bishoppe of our soules, worke thou
 effectually by the ministers, speake
 within vs vnto our hearts the voice of
 thy Father, grant that we may truelie
 discern the same, & distinguish it frō
 the howling of woolues. For thy do-
 ctine is pure conuerting the soules,
 the testimonie of the Lord is sure, &
 giueth wisdom to the simple.

Grant therefore, that all of vs hearing
 thy word may receiue the same to our
 learning, amendment, comfort & in-
 structiō, which is in righteousnes, &
 in an honest, & good conscience, that
 hauing heard the same wee may keep
 it y bringing forth fruit with patience,
 and

q 1.pet. 3. 5
 1.Tim. 4. 1
 r Eph. 4. 17
 Rom. 1. 24
 & 26
 f Iu'e 3 4
 & 18.

r 1.pet. 2. 21

upsa. 19. 7

x 1.Tim. 2
 ver. 22

y Luk. 1. 15

& continue in the same all our life time and neuer be tossed ^a or carried ^a about with euery wind of doctrine. z Ma. 10. 22
a Eph. 4. 14

And thou holy Spirit, eternal God, kindle our colde harts with the fire of thy loue, cherish vs with thine healthful heate, & purge the filthines of our corrupted nature, keepe vs in thy lap, and worke within vs righteousness, & a life acceptable in thy sight.

Regenerate and transforme vs into new men, make vs diligent in the studie of thy worde, beate into our mindes a true feare and loue of thy name, that all vncleannes and superfluitie ^b of malice being cast off, wee b 1am. 1. 21 may receiue with meeknes thy word ingrafted, which is able to saue our soules, in this world by inchoation, hereafter in full perfection, Amen.

7. A prayer against false

Prophets.

Mercifull GOD, loue of mankinde, which hast forewarned vs of thine vnspeakable goodnes to take heede ^a of false Prophets, a Mat. 7. 23 comming vnto vs in sheepes cloathing

clothing, beeing for all that inwardly
rauening woollues.

B. 2. Ti. 3. 1

And forasmuch *b* as in the latter
daies, wherein we liue, it was prophe-
cied there should bee perilous times,

c. 2. Cor. 11

Verse 14

whercin the Diuell *c* doth transfigure
himself into an Angel of light; & false
teachers, with subtile workmē hauing
put on the person of Christ, and of his

d. 2. Cor. 11

Verse 13

Apostles *d* do transforme themselues
into the ministers of righteoutnesse,

e. 2. Tim. 3. 5

carrying the shewe of godlinesse, but
e denie the power thereof.

f. 2. The. 2. 3.

And besides, sith by thine holy spi-
rit thou hast foretold that the wicked
man *f* the sonne of perdition, should
come & carrie awaie many vnto eter-
nal death, and perpetuall damnation:

g. Col. 2. 8

Grant mercifull God, that embracing
the loue of thy truth, we maie shun all
spirits of lying *g* together with all er-
rors and shew of falsehoode, and at no

h. Mar. 24

time bee carried away *h* from the true
sense of thy word, neither wander frō
the scope of our saluatiō; but perseue-
ring constantly and firmelie vnto the
ende in thy worde, maie abide in the
vnitie of the true catholike faith, and
Christian religion; and bee neuer de-
ceined any way, neither by signes, nor

mira-

miracles, nor lies, neither i by any de- i 2. Theff. 2
 ceauenableſſe of vnrighteousneſſe ver. 10
 through the craft & ſubtilty of men k, k Eph. 4. 14
 whereby they beſet vs; but, following
 thy truth ſimply in loue, may conti- 15
 nue ſafe from all corruption, and con-
 ſtant in the profeſſion of the truth.

Keep vs, omnipotent and eternall
 God, from all fantaſtical opinions; frō
 ſeducing ſpirits, which ſowe errors &
 deadly contentions in thy Church;
 frō false teachers, which priuily bring
 in pernitiouſ heresies l and denie euen l 2. pet. 2. 1
 the Lord which hath deerely bought
 them. By whom the way of the Lord 2
 is ill ſpoken of; & which make ſale of 3
 their hearers through couctouſnes.

Keep vs m from greuous & gree- m Acts 20
 dy Wolues, which ſpare not the flock, ver. 29
 but cruelly deuoure thy beloued ſheep
 through the poiſon of their lies, and
 erroneous doctrine.

Frō men ſpeaking peruerſe things,
 to draw diſciples after them, & to en-
 gender ſchiſmes to the tearing in pie-
 ces the vnity of the Church.

From men of wicked and corrupt
 opinions, raiſing diſſentions and ſun-
 dry offences.

Frō ſares n which the enuiouſ man, n Mat. 13. 14
 which

which is the diuel, soweth, and scattereth among good wheat:

o Mat. 7. 15

Ier. 23. 1

Ezec. 34. 2

From false Prophets o which speake the visions of their own hart: not from the mouth of the Lord; which preach their owne dreams and fancies, seducing the people with lies:

p Ioh. 10. 1

From theeues p & robbers of soules, which kil both body & soule, and cast them headlong into hell fire.

Deliuier vs from the rage of the diuels thine enemies, which in their members vtter out most horrible outcries against the truth, and departing from the rule of thy doctrine, propose the fained opinions of their owne inuentions manifestly repugnant to thy commandements.

Keep thine elect in this most wicked world, that beeing seduced into foule errors, they swarue not frō thy truth.

q Ma. 24. 22

Mar. 13. 20

r 2. Thes. 2. 1

Esay, 11. 4

Shorten the euill dayes q of this dangerous and troublesome time.

Dispatch r that sonne of iniquitie by the breath of thy mouth, and cut him off through the brightnesse of thy comming.

Cause thy word, O God, to sound in our eares purely and sincerely; and make vs followe the same with our whole

whole heart : true faith; and Christian obedience : and throughly to vnderstand the manifolde precepts of thy pure worde, that so approouing the good, we may shun the waies of strangers leading from the right way.

¶ Ioh. 10. 5

Be thou our shepheard, O eternall God, so shal we want nothing; put vs in the places of thy green pasture and bring vs vnto the waters of comfort; lead vs in the pathes of righteousness for thy names sake, that we may haue hope and not bee confounded in that daie, when thy Sonne our Lord shall appeare, which liueth with thee, and raigneth in the vnity of thy Holy Spirit, a God for euermore, Amen.

¶ Psal. 23. 3

8. Euening Prayer on the *Lords day.*



Almightie, and eternall GOD, Father of our Lord Iesus Christ, which together with thy Sonne and the holie Ghost, diddest create

man *a* after thine owne likenesse, and breath *b* into him the breath of life, *a* I. Cor. 11
b Gen. 2. 7
the

the which through thy goodnes continueth at thy pleasure.

c Act. 17. 26

Thou hast made of one blood all mankind, and assigned times, and the length of our life in this world.

Thou giuest life to the people on the earth, and breath to the walkers therein, which if thou take away they shall depart and be turned into dust.

d Psal. 104
ver. 29

Wee blesse thee heavenly Father, & with all our harts giue thee thanks not onelie for sauing vs this day from dangers: but also from our cradles for defending both our soules and bodies from death.

e Luk. 2. 46

Wherefore magnifie the Lord, O our soules, and our spirits reioice in God our sauiour. For he hath looked vpon the basenes and affliction of his seruants. He that is mightie hath done for vs great things; and holy is his Name. Wherefore wee will praise the Lord for euermore, because his mercie endureth from generation to generation on such as feare him.

We will shew forth his power in the euening, and when we goe to bed we will remember his mercy.

f Lam. 2. 19

Arise now four soules, in the night praise our God: in the beginning of the

the

con- the watches poure out your harts like
water before the face of the Lord.

od all The Saints wil be ioyfull with glo-
d the rie g, and sing loud vpon their beds.

g pfa. 149. 5
h pfa. 44. 8

e on We wil praise thee continually h, &
kers wil confesse thy Name for euermore,
they for thou art the God which deligh-
st. teth our harts, and maketh merry our
her, soules. Therefore in the night we will
nks think vpon thy benefits; and our spi-
om rits shall consider of them.

s for For thou hast commanded that thy
dies mercie be celebrated in the day time,
and thy truth in the night.

l, O Our Lord, and God of mercy i, i Exo. 34. 6
e in gentlenes, patience, pittie, and truth, Psalm. 103
ked which shewest mercy vnto thousands,
his and blottest out all our offences;

one We lift vp our soules vnto thee, and
his fro our harts we pray, put not before
the thine eies the horrible confusion, vn-
er- cleannes, & wickednes of our minds,
ge- beeing replenished with loathsome
the darknes and ignorance, full of doub-
we tings and errors, our harts and will are
ht turned from thee our God, and all the
of powers & strength both of our soules
he and bodies are defiled, and filthy
weakened.

But Lord, of thy great mercy blot
out

out our offences, look vpon the troubles, and dolour of our harts, and forgive all our sinnes. For loe, our soules are wounded, and cannot be holpen but onely through thy mercie.

Ep̃sa. 38. 3

There is no health in our flesh *k* because of thine anger: neither is there rest in our bones, because of our sins.

4 For our iniquities are gone ouer our heads, and as an heauie burden haue
5 pressed vs down. Our wounds are putrified, & corrupt because of our foolishnes.

1 psal. 37. 8

Assuage thine anger *l* & turne from thine indignatio, pardō our faults; remitt al punishment, & restore in vs the light of thy goodnes which was lost.

m Dan. 9. 19

O Lord, heare *m*, O Lord, forgive, hearken, O our God; for thine owne sake; for thy name is called vpon by vs.

O God of heauen and earth, in this euening tide do we call vnto thee, that remitting our sinnes, thou wouldest receiue vs into thy protection & keep vs this night, that the diuell haue no power ouer vs.

Be thou watchful ouer vs, O eternall Savior, least the subtill tempter apprehend vs. For thou art made for vs an everlasting protector.

For

For beholde, whether we sleepe or wake, whether wee liue or die, wee are thine, thou art our creator & redeemer

Stand therefore on our behalfe in the watch with the army of thy celestial warriors thine Angels, which, being filled with perfect goodnes, and perpetual integrity, behold *n* thy face *n* Ma. 18.10. alwaies in the heauens.

Expel from vs & our houses wicked spirits, which be our mortal enemies, that they damage vs in no case: and deliuer vs from persecutors, *o* which *o* psa. 143.3. lay snares for our destruction. Turne not away thy mercy & truth from vs.

O God assist vs, that peaceably wee may rest, and sleepe in quiet. We will lay vs downe in peace *p* & sleepe: for *p* psa. 4.8. thou Lord alone makest vs to dwell in safety without danger.

Hide vs *q* in thy tabernacle, O Lord, *q* psa. 17.5. that sitting in thy secret place & abiding vnder the shadow of thy wings, wee maie say vnto thee, Lord thou art our keeper & our refuge, *o* god we will trust in thee, and will feare no danger. And although wee were in extreame darknes, yet wil we not feare. Though wee should walke *r* in the midst of the *r* psa. 13.4. shadowe of death: yet will wee dread

none.

none enill. For thou art with vs, thy rod
and thy staffe they do comfort vs.

Let thy mercy, O God, follow vs al
the daies of our life, that we may dwell
in thine house in longnes of dayes;
praising thee euermore with the Son,
& holy Ghost one true God raig-
ning worlds without
end, Amen.



1. On Monday, Mor- ning praier.

2. *Mat. 27. 19*



Blessed be the Lord
GOD which alone
doeth wondrous
things; and blessed
bee the Name of his
Maiestie for euer-
more, which hath set b the Sunne to
lighten the daie, and ordayned the
Moone, with the course of starres to
goe before the night.

3. *Gen. 1*

ver. 11. &c.

4. *Psal. 136. 8*

5. *Iere. 31. 35*

6. *ep. sal. 74. 16*

O most high God the daie is thine
and

and the night is thine; thou hast framed the light and the sun.

By thine vnspeakeable wisdom thou hast distinguished the daie from the night *d*, and so thou hast decreede, *d Gen. 1. 4*
that whilest the world shall last, this course of times and dayes shall neuer haue an ende *e*; so that man in the night maiereft, and againe when daie comes go about his busines, & labour *e Gen. 8. 22*
f vntill the euening. *f Psa. 114. 13*

O Lord *g* thy truth endureth for e- *g psa. 119. 90*
uer, thou laiedst the foundation of the earth and it endureth: by thine appointment the day doth last: for all are thy seruants.

For these and all other thy benefits we praise thee greatly, and giue thee thanks for thy exceeding glorie: euen as it becommeth vs euery day *h* to pre- *h Wis. 16. 29*
uent the Sun rising, to blest thine holy name, and to worship thee at the appearing of the day-star.

We extoll thine infinite goodnes in like sort for keeping vs this night past both from the power and tyrannie of Satan; from the snares and subtiltie of all our enemies, and finally from dangers both of soule and body.

For thy singular goodnes and fa-
E therly

i Eſa. 38. 16 therly care i thou haſt made vs quietlie
to ſleep and reſt this night, again thou
haſt ſuffered vs to awake, and opened
our eies, giuing them power to ſee and
kpſa. 56. 10 behold the morning light & which now
appeareth.

Therefore we wil ſing of thy power,
and praiſe thy mercie in the morning:
for thou art our defence, and refuge in
the day of our trouble.

ipſa. 86. 12 O our helper I wee will praiſe thee
with all our harts, & glorifie thy name
for euer. For great is thy mercie to-
ward vs, thou haſt deliuered our ſoules
from the loweſt graue.

Haddeſt thou not beene our defence
innumerable euils had ouerwhelmed
vs, ſo that we ſhould not haue riſen to
praiſe thy name. Had not thy worde
mpſa. 91. 9 beene our comfort, wee had without
doubt periſhed in our afflictio. Where-
fore we will not for euer bee forgetfull
of thy iuſtifications: for they haue re-
mained vs.

mpſa. 124. 1 Vnto thee O Lord will we liſt vp our
eies on hie from whence our help ſhall
come. Betimes o in the morning doe
opſa. 59. 16
pſa. 79. 8 we cal vpon thee that thy mercyp may
preuent vs, and thy goodneſs ouertake
vs quickly.

Let thy fauor preuent vs q, as doth the q Ecc. 32. 2.
 Sun, which rising spreadeth his beames
 ouer all the parts of the earth, & as the
 light of the morning r when the sunne r 2. Sa. 23. 4
 appeareth early, when it shineth with-
 out the cloudes.

After the same sort giue vs thy cleer-
 nesse, and shewe thy countenance ouer
 vs, that lightened by thy worde, wee
 may walk all this day long circumspe-
 ctly & warily in the waies of thy com-
 mandements; that, being blinded in
 the day time, we run not into darknes,
 neither grope s at noone day as in the s Iob. 5. 14
 night, wandring from the pathes of thy
 iudgements.

O God & bee mercifull vnto vs, and psa. 67. 22
 blese vs, shew vs the light of thy coun-
 tenance, and be gracious vnto vs: That
 wee may knowe thy way vpon earth,
 and thy sauing health among all Nati-
 ons.

O most mercifull God & turne thine upsa. 69. 33
 eyes of compassion vpon vs, and haue
 mercy vpon vs.

Looke vpon vs & with thy fauorable xpsa. 31. 18
 countenance, & turn not thy face from
 thy seruants.

Open our eyes y that wee may con-y psa. 119. 14
 sider the wonderfull things in thy law:

Exo. 16. 7 and make vs in the morning **z** to behold thy glory.

a Eccl. 23. 4 O God guider of our life **a**, forsake vs not, neither giue vs proude lookes, and turne from vs the filthines of desire. Remoue from our hearts all concupiscence, and take from thy seruants too ouer bold a stomach, suffer vs not to run headlong into riotousnes, and bellie cheare, let not vnlawful loue ouercome vs, and giue not thy seruants ouer into impudent minds. Turne our eyes **b** that they behold no vanitie, **81** strengthen vs in thy waie; and graunt that the offences in this world overthrowe vs not.

psalm. 119 Behold, Lord **c**, our soules lust after thy saluation, and we long for thy word. **81**

Wee beseech thee, O Lord, with a most earnest affection, and humble craue at thy mercifull hands, that this day and euermore thou wilt keepe vs, and all ours **d** from the arrow flying in the day, from the pestilence and plague that destroieth at noonetide. Hide vs vnder thy wings, & vnder thy feathers we will haue hope.

psalm. 124 Blinde the eyes **e** of our enemies that they see not, and make their loynes alway

alwaies to tremble. But open thine eies
ouer vs, and be thou vnto vs *a* mightie protector this daie, *a* firmament of strength, *a* couering against heate and parching *g*, *a* shadowe at noone tide, *a* defence from offending, *a* assister from falling, *a* comforter of our soules, *a* lightner of our minds, and *a* giuer of health & happines in Christ our Lord, Amen.

A Thankesgiuing for our redemption.



Iesu Christ, son *a* of the liuing God, which art the eternall word *b* that was in the beginning: the true and substantiall Image *c* of thine eternall Father; the character and brightnes of his glorie; begotten of him before all worlds, of one vndiuided essence, of like maiestie and equall glory.

We worship thee, light of lights, verie God of verie God, begotten, not made, of one substance with the father, by whom all things were made.

Wee thanke thee for all thy benefits generallie, and specially for that at

Gal. 4. 4

1st. Pet. 1
18, 19

an appointed time, according to the eternall counsell and decree of the Father, thou didst voluntarily for vs men, & for our saluation descend from heauen, and wast incarnate by the holie Ghost, borne of the vnspotted and pure virgin Mary, and truelie tooke our flesh vpon thee; and saued vs miserable, wretched, and damned sinners; and deliuered vs from death, & power of Sathan, not with golde and siluer; but by thine holy and pretious bloud, and by thine vnderferued passion and death, and that of thine infinite goodnesse and mercy without any merits or worthinesse of ours.

For all wiche we yeelde thee most heartie thanks, as wee are bound. For thou alone being iust, hast satisfied by thine obedience the iudgement of the Father, and on our behalfe offering the sacrifice of thy bodie, hast deliuered vs from the tyrannie of death, wherby we were helde Captiues. For so great was the displeasure of the Father against our sinnes, that no creature could assuage the same, but thou alone, O only begotten Son of God.

O Christ, most mercifull God, how
inesti-

inestimable is thy loue towardes all
 mankinde; how infinite and vnspeake-
 able thy goodnesse, how woonderfull
 thine humilitie? For *g* thou being iust
 didst die and suffer for the vniust. A *g* Rom. 5.6
 greater loue *h* can no man haue, then *h* Ioh. 15.13
 to giue his life for his friend; but thou
 commendest thine abundant and most
 burning affection towards vs, in that
 being voide of all fault, thou wouldest
 suffer death for *i* our sakes, beeing as *i* 1. pet. 3.12
 yet straungers *k*, and thine enemies, *Rom. 5.6*
 and haste reconciled vs by thy death *k* Col. 1.20
 vnto the Father, and appeased his
 most heauie displeasure, forgiuing all
 our sinnes; and cancelling the hande-
 writing *l* which was against vs, which *l* Col. 2.14
 was contrarie vnto vs, haste taken it
 out of the way, and fastened it vpon
 the Crosse: and haste spoyled princi-
 palities and powers, and made a shewe
 of them openly, triumphing ouer
 them by thy selfe, and by thy pro-
 fitable arising againe from the dead,
 hast repaired our true righteousness,
 which consisteth in the forgiuing of
 our sinnes, and hast made vs accep-
 table to thy Father, whereby we
 please him thorough our reconciliati-
 on: thou doest comfort our heartes by

the preaching of thy Gospell, which worketh in vs the beginning of eternal life, and by thine holy spirit thou kindest in vs like motions vnto thy selfe, whereby we please thy father through thee and thy obedience.

In Ioh. I. 29

O Lord Iesu Christ, Lambe of God **m** which takest awaie the sinnes of the worlde, haue mercie vpon vs; thou which sauest vs through thine owne merit and vertue, graunt vs thy grace, that the fruit of thy most sacred passion may worke effectually and profitably within vs: let not the labour which thou hast taken, and the paine that thou hast suffered for our redemption, be in vaine through our vnthankfulness.

2d. Cor. I

23

O thou eternal intercessour, word of God, and **n** his wisdom, which outwardly speakest vnto vs by the preaching of thy Gospell, instruct inwardly our troubled hearts by thy liuelie word, and effectually consolation, that being mindfull of thy sacrifice and suffering for our sinnes, we may feele true comfort & peace of the holy Spirit in our hearts.

Kindle in our breasts a liuelie faith depending vpon thy benefits, that being

ing deliuered from the feare of hell, we
 may finde o righteousnes in thee, and o i.cor.5.30
 eternall life. For thou didst suffer p for p.ro.35 4
 our finnes, and rise againe for our Iu-
 stification, that liuing we should here-
 after not liue to our selues, but to thee
 which diedst, and roselst againe for vs.

Grant therefore q that likewise be- q 2.cor.5.19
 ing quickned we may rise againe from
 all our sins, and liue in thee, and maie
 bethine properlie abiding in thy king-
 dome, and serue thee with a willing
 mind in righteousnesse and true holy-
 nes: so that at the length r in the latter r 1.pet.3.21
 daie wee may rise againe with our bo-
 dies vnto a blessed life, and so both in
 bodie and soule being redeemed from
 all euils, in perpetuall blisse and happi-
 ness may triumph with all thine holy
 Angels, Patriarches, Prophets, and all
 thine elect, and indued with vnspeak-
 able and euerlasting ioye, may praise
 thee our sauour, which hast ascended
 aboue all the heauens, and fittest at the
 right hand of God the father Al-
 mighty, with whom thou li-
 uest and raignest for
 euermore.

3. A praier for Faith.

aRen. 1. 8.



Eternal God & heauenly Father, which *a*rt Alpha and Omega, the beginning & the ending: thou art the cause & absolute perfection of our life and saluation: the euerlasting and infinite good from whome proceedeth euerie *b*. good giuing, and euery perfect gifte, to wit from the father of lights, with whome is no variableness, neither shadowing by turning.

b1am. 1. 17

cphil. 1. 27

dCol. 1. 11

Wee beseech thee in the Name of our Sauour Christ thy Sonne, that through thine holie Spirite thou wilt plant in our hearts a true knowledge of the same thy Sonne, and keepe vs therein euermore; and make it plentiful and prosper euerie daye, that replenished with the knowledge of thy will in all wisdom and spiritual vnderstanding, we may walke & worthy the Lord, pleasing thee in all things, being fruitful in all good workes and increasing in thy knowledge: *d* strengthened in all might thorough his glorious power vnto all patience, and long suffering

ring with ioyfulness: & may abound e 1. Cor. 1.7
in faith, and word, and knowledge &
all diligence.

For this cause wee bowe our knees.
vnto thee, Father of our Lord Iesus f Eph. 3.14
Christ (of whom is named the whole
familie in heauen and in earth) that
thou wilt grant vs according to the ri-
ches of thy glorie, that wee may bee
strengthened by thine holy spirit into
new men, that Christ may dwel in our
hearts by faith, and being rooted and
grounded in loue, may be able with al
saints to comprehend the true know-
ledge of thine essence and will accor-
ding vnto thy word reuealed.

No man hath seene thee, O God, 81. Io. 4. 12
at any time, neyther hath any beheld
the countenance of thy Maiestie. For
h no man knoweth the sonne which is h Ma. 11. 27
of thy very substance, but thou the Fa-
ther alone, neither hath any knowne
thee but the son, and he to whom hee
dooth reueale thee.

Wherefore we beseech thee of thine
infinite goodnesse and mercy; drawe i Ioh. 9. 44
vs vnto him; & let him bring vs vnto
thee. Giue the knowledge k of salua- k Luk. 1. 77
tion to thy people, by the remission
of their sinnes, through thy tender
mercy;

1 Eph. 1. 7 mercie: that in thy sonne I wee maie
 finde righteousness, euen remission of
 finnes, reconciliation and newnesse of
 our mindes through the holie spirite,
 whereby we maie become heires of e-
 ternall life beeing iustified *m* by the
 grace of Christ, in whom we beleue,
 which was offered for our finnes. For
 he taking our punishment vpon him-
 selfe, did satisfie thy iustice fullie, and
 washed vs by his pretious blood *n* frō
 all iniquities, and reconciled vs *o* in
 the body of his flesh through death, to
 make vs holy & blamelesse, and with-
 out fault in thy sight.

2 Reue. 1. 5

o co. 1. 21

22

p Ro. 3. 24

25

Make vs therefore strong in faith;
 and constant to resist al the engines of
 Satan, and proceeding from faith to
 faith, to attaine that righteousness
 which is auailable before thee by the
 redemption *p* which is in Christ Iesu,
 whom thou hast appointed to be a re-
 conciliatiō through faith in his blood,
 that iustified by his grace wee maye
 haue peace of conscience, and free ac-
 cesse vnto the Father.

Holy and mercifull God, we hum-
 bly beseech thee, which hast raised in
 vs the sparkles of true faith, make per-
 fect this good worke which thou hast
 begun

3 begun in vs *q* and finishe and bring it *q* Phil. 1. 6
 vntill the day of our Lord Iesus Christ,
 wherby abounding more and more in
 knowledge and in all iudgement, wee
 may all liue the better, & be pure with-
 out offences vntill that daie, filled with
 the fruites of righteousnesse, which are
 by Iesus Christ vnto the glory & praise
 of God.

Wherefore *r* appoint thy strength, *r* psa. 68. 38
 establish, O God, that which thou hast
 wrought in vs: that fighting *s* a good *f* 1. Tim. 1. 18
 fight we may retaine faith and a good
 conscience, least vnder persecution and
 aduersities being tossed, we make ship-
 wrack of our faith.

Helpe our weake and feeble faith;
 which is like the graine of mustarde-
 seede within vs *t*, that increasing day- *t* Ma. 17. 20
 lie more and more, it may take deepe *Luke 17. 6*
 roote, and remaine firme alwaies and
 immouable: and neuer vanish awaie
 among so many sects and diuisions in
 this world.

Extinguish all doubtings of thy
 will sticking in our corrupt nature, let
 vs not mistrust thy promises of eternal
 and temporall benefites: but apply-
 in thy promises vnto our selues, al-
 waies giue credit vnto thy word, and
 so

so depending whollie therevpon, contrary to all sence of humane reason, we shall obtaine a crowne of immortall glory.

Graunt likewise heauenlie Father,
 u Iam. 2. 24 *u* that our faith be not barren, vaine or
 dead without good workes, and fruits
 x Gal. 5. 22 *x* of the spirite; but effectual, working
 y 1.pet. 1. 9 *y* by charitie, that we may receiue the
 ende of our faith, euen the saluation of
 our soules, and behold thee, whome
 wee nowe see by faith: as it were in a
 z 1.co. 13. 1 *z* glasse darkelie, in another world, looking
 vpon thy maiestie face to face in
 Christ our sauiour, our Lord and God,
 Amen.

4. A praier for the King- dome of God.



sa. Th. 2. 12

h. Mat. 6. 33

Mercifull and gracious
 God which hast cal-
 led vs a vnto thy king-
 dome & glory, and of
 thy fatherlie & good
 pleasure inioyned vs
 this, that first *b* and afore all things we
 should seeke thy kingdome, and the
 righteousnesse thereof.

Wee beseech thee through, and for
 thy

thy Son our Lorde and Sauour Christ his sake teach our weake mindes, gouerne our wils and heartes, that without inuerting this thine appointed order, we may first seeke that thou maiest shine within vs, apprehend thy righteousness by a true and liuelie faith, and bee vnited vnto thee our Eternall king.

Grant therefore that thy word maie bee preached euerie where plainelie and purely without fraude, and that wee may cast downe all our imaginations, and euerie hie thing that is exalted against thy knowledge, and leade our vnderstanding captiue to the obedience of thy worde which thou hast deliuered: and obey the Gospell in all simplicitie of faith, according to the good pleasure of thy will & to the praise of the glorie of thy grace. 2.co.10.5
Eph.1.6

Assist vs O our Father, which art in heauen, that both thy word may bee purely and sincerely preached, and we thereby, as becommeth the sonnes of God, reformed in our liues.

Giue vs thine holie spirit, that wee maie beleue thy worde through thy grace, and so lead a godlie and vertuous life in this worlde, and liue heereafter.

after thy sonne in eternall blisse.

Break thou off, and hinder all the consultations and deuises both of the diuell, the worlde, and the flesh, which do neither sanctifie thine holie Name nor suffer thy kingdom to be brought vnto vs.

Comfort and keepe vs stronglie in thy word and faith, euen till our liues ende, that so both thy good and gracious will may be done in our hearts, & they which as yet belecue not thy word by our good conuersation e maie bee wonne to thy Gospel, and glorifie thee our God to the increase of thy celestiall kingdome.

1 Pet. 2. 12 by our good conuersation e maie bee wonne to thy Gospel, and glorifie thee our God to the increase of thy celestiall kingdome.

1 Col. 1. 12 Make vs meete f to bee partakers of the inheritance of the saints in light, Thou which haste deliuered vs from the power of darkenes, and translated vs into the kingdome of thy beloued

Mat. 3. 17 Sonne g in whom h we haue redemption through his blood, that is the remission of sinnes, that wee maie bee grounded and established in faith, and not mooued away from the hope of the Gospel, but maie walke i vnblameable, and without fault in thy sighte, as it becommeth the children of light k in all godlines and honesty.

And

And forsomuch as thy lkingdom is ^{1 Ro. 14. 27}
 not in meate, nor drinke, neither confi-
 steth in ceremonies, and traditions,
 which are inuented by man, neither
 commeth it with obseruations ^m, nei- ^{m Luk. 17}
 ther is it in word ⁿ, but in righteous- ²⁰
 nesse ^o, and peace, & ioy in the Holy- ^{n 1. Cor. 4}
 ghost, and ^p in power; Grant O eter- ²⁶
 nall God, that we, being borne a new ^{o Ro. 14. 17}
^q by thy worde and holy Spirit, maie ^{p 1. Th. 1. 5}
 attaine the inheritance ^r of eternall ^{q 1. per. 1}
 life, and lifting vp our hearts on high ²³
^{r 1. Per. 1. 4}
^{1 Col. 4. 2}
 where Christ sittes at thy right hand,
 may set our affectiōs on things which
 are aboue, and not on things on the
 earth.

Therefore bee thou present with vs
 in these latter dayes of the world, and
 begin thy kingdom in vs; prosper the
 same with thy diuine assistance, that
 wee maie bee conformable vnto thy
 godlie pleasure, purchasing thy fauour
 in this worlde, and afterward in thy
 newe kingdome, in the kingdome of
 glorie, where thou God art all in all,
 may ioyfullie remaine with thee for e-
 uermore.

Graunt therefore that wee maie bee
 poore in spirit, in heart humble, sor- ^{1 Mat. 5. 3}
 rowfull in minde for our offences, and
 maie

u Mat. 5.6

x Ma. 25.35
y Esa. 58.7

may with all our hearts, hunger and thirst after righteousness. Make vs lowly and curteous; liberall and pittifull; pure in hart, and peacemakers, likewise in persecutions and troubles patient, that wee neither take nor giue offence vnto any: but may exercise our selues in the works of charity, and of mercy, feeding the hungry x, giuing drinke to the thirstie, clothing the naked y, lodging strangers, comforting the weake, and visiting the imprisoned.

x Ma. 25.34

Finally, of thine abundant mercie, grant that in thy last iudgement wee may heare that ioyfull and most comfortable voice of thy welbeloued Son, saying, & Come yee blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Amen.

5. A prayer for Magistrates.

2 1. Tim. 2.1
1. Tim. 2.2

MOST mighty God,
King of all the worlde,
which by thine holie
Spirit hast commanded
a that supplications,
prayers, intercessions, and giuing of
thanks

Thanks be made for all men ; for kings
 and for all that are in authoritie, which
 thou hast placed to be rulers of the earth **Ecd. 10. 4**
 according to thy good wisdom,
 & set in gouernment at thy good plea-
 sure. For thou exaltest some vnto the
 top of honor, and protectest their dig- **c Iob. 36. 7**
 nity (thou castest not down the migh-
 ty which art mightie thy selfe) and pla-
 cest kings in their throne. For al power
 is from thee. **d Rom. 13. 1**
Wise. 6. 3

We beseech thee therefore euen
 with deepe sighes of heart, O Lord of
 Lords, that forgiuing our sinnes thou
 wouldest giue good rulers ; and also
 maintaine their authoritie. For among
 men there is no place for lawe and iu-
 stice, where the Rulers and Princes
 whom thou haste appointed, are not
 feared.

Vphold all the states, and gouernors
 of this realme ; and protect them from
 destruction in these grievous calami-
 ties, & miserable disorder of these lat-
 ter dayes.

Especially preferue our noble king
 and his godly Counsaile : graunt them
 a long, healthfull and godlie life, that
 they may deuoutlie serue thee, & iustly
 do their office.

Ligh-

Lighten our mindes with the knowledge of thy sacred word, that they may
 ep^{sa}. 2. 10 deale wiselie & and bee learned which

11 iudge the earth: seruing thee in feare,
 and reioycing in trembling.

12 Let them embrace discipline, & kisse
 the Son, the Sauior of the world, leaſt
 happely he be angry, and they periſh in
 the way.

Bleſſe them O God; that they maie
 Eſa. 49. 23 alwaies hope in thee, nourish thy mi-
 niſters, giue reliefe vnto thy Goſpel, &
 8 p^{sa}. 24. 7 open their gates, that the king of glo-
 rie may come in, the Lord of power
 which is mightie in battell.

8 Giue them a care of godlineſſe, that
 they may giue their goods to the ere-
 cting and cheriſhing of the Church, &
 ſhew themſelues patrones and defen-
 ders of the ſame.

Make them diligent in rooting out
 ſuperſtition, and in promoting thy
 kingdome, in maintaining the purity
 of doctrine, in remouing all offences;
 and finilly in wiping awaie all filthi-
 neſſe, which doth defile thy religion, &
 deface thy glory, that the commers af-
 ter vs haue none occaſion of tranſgreſ-
 ſing.

Bleſs

Blesse them with sober counsayle,
wisedome, industrie, and *h* courage of *h* Ex. 18. 22
mind.

Giue them good successe in all their
enterprises, & prosper their doings.

Let them consider that they are pla-
ced to defend the good and innocent:
with seuerer punishment *i* to correct *i* Ro. 13. 4

the wicked and rebellious, so shall
wickednes *k* be taken from among vs, *k* Deut. 12
and the publike state remaine in safety, *11.*

to the preseruacion of mankinde, and
continuance both of common & chri-
tian peace, to the glorie of thy sacred
Majestie, and the commoditie of their
subjects, to the rooting out of igno-
rance and error, and to the furtherance
of good Artes, honest trades, and libe-
all studies.

And forsomuch *l* as the heartes of *l* Pro. 11. 2
Kinges, Queenes, and of all men are
in thy handes, so that thou canst
turne them at thy pleasure, wee be-
seech thee, Almighty and merciefull
GOD, that it would please thee to
turne from crueltie to clemencie the
minde of all Tyrants and vnimercifull
Princes, that they mooue not warre a-
gainst thee rashly, whereby the course
of thy diuine word may be hindred,
world.

worldly substance wickedlie consumed
& their subiects polled vnreasonably
and deuoured.

m Ro. 13.4

But giue vnto all in authoritie quiet
hearts, desirous of Christian concord,
that they may remember they are the
ministers of God to maintaine his glo-
rie, and to keepe their people from in-
iurie, and oppression; and beare the
sworde *m* to take vengeance on them
which doe euil, on the behalfe of God.
For they rule not for their owne cause
but for the publike welfare, neither
may they doe what they list, but are
bound to seek the profite of their sub-
iectes, and to set foorth the glorie of
God.

n Eph. 6.9

o Plal. 9.7

2. Cor. 5.10

Let them not therefore abuse their
authoritie and power: but grant them
grace to remember continuallie that
they are mortall men, whose Lord is in
heauen, which respecteth no person,
and afore whose iudgement seat o they
must all appeare, and giue an account
vnto thee the true and righteous God.

Iudge both of the quick and dead,
which raigest and rulest
for euermore,
Amen.

6. A praier for Subiects.



Most mercifull God, at
thy beck doo all things
bowe, both in heauen
and in Earth: at thy
voice doo both windes

and seas obey, confessing thy Maie- a Mat. 8. 16
stie.

Euerie knee *b* boweth vnto thee b phil. 2. 10
both of things in heauen, and things Eia. 45. 23
in earth, and things vnder the earth:
meet it is also that we obey thee which
hast commaunded all subiects to giue
due obedience *c* and reuerence vnto c Rom. 13. 5
their lawfull Magistrates: which subie-
cton thou hast inioind vnto vs not on-
ly to auoid punishment, but especially
to keepe and retaine a good consci-
ence.

For all authoritie is ordayned by
thee *d*, that the world euerie where may d Rom. 13. 3
be godly and quietly gouerned. For
much more safely doo we liue vnder
lawes and iudgement, than if euerie
man had the bridle at will to roaue as
he list.

We beseech thee therefore, O eter-
nall God that first of all in euerie thing,
and

e. i. Ti. i. 17 and in all thinges, wee may obey thee our most high and mighty God, king of the whole worlde before any creature, and that in true faith and godly feare.

Ephe. 6. 5 Next f that all subiects, and private persons with all singlenes of heart in all things, which are not contrary to thy word, may obey their publike Magistrate hauing power and authoritieouer them; and submit themselues to euery ciuill ordinance, for thy sake, not to the king onely, as to the chiefe, but to other inferiour officers, sent from him, for the punishment of euill doers, & for the praise of the good. Let them alwaies remember that this subiection and obedience thou requirest to be showne, as to thine owne ordinance wherby the safety of mankind is maintained.

b. i. Ti. 2. 8 Wherefore bend thou our hearts, and guide them, that we enuie not the honour due to our superiours, neither vpbraide, nor backbite them, but rather honouring them most dutiefully, may both b praie for them, and paie with willing mindes whatsoeuer by the ciuill law, and by nature we are bound to doo.

Be it far from vs, O almighty God,
that any of vs should despise, reuile, i Exo. 22.28
or in his heart wish euil vnto his Prince Acts 23.5
or superiors.

For thou hast vouchsafed them the
title of Gods kin the holie Scriptures: k psal. 82.6
because they rule in thy steede heer on
the earth.

Hence it is, that whosoever resist
their superiors l, and forsake the yoke i Rom. 13.2
of obedience, are said to resist thine or-
dinance, and shall purchase to them-
selves judgement, running into the
double crime of treason against thy sa-
cred person, and staining their consci-
ence with the filthie spot of obstinacie
and disobedience, giuing an occasion
vnto the wicked to slander thy Gos-
pell.

Grant also that inferiours & subiects
bee not burdened with ouer-great and
new exactions, vnlawful paiments, and
intollerable tributes, neither oppressed
with greuous seruitude, or pilled by
any violence or tyrannie.

And if in anie place Lions and
Woolues shew their crueltie towards
thy seruants, their godlie subiectes,
plucking their skinnnes m from them, m Mic. 3.3
breaking their bones, and deuouring
thy

np̄sa.14.4

thy people none otherwise then if they should eate bread *n*, giue patience vnto thine afflicted members, that they may quietly sustaine their miserable seruitude, as a crosse sent from thee for a triall of their faith and patience.

o 1. pet. 1.7

Wis. 3.5

Deut. 8.2

Eccles. 3.5

Pro. 17.3

Aide vs with thy comfort, whereby wee may with patient minds suffer the troubles which in this last and doting age of this world more and more encrease, remembring that thou God, hast prepared thy throne *p* in iudgement, to iudge the world in equitie, &

p̄psa.9.7

8

thy people with righteousnesse, to be a refuge for the poore, and an helper in due time, euen in affliction. For *q* the poore shall not alway be forgotten: the hope of the afflicted shal not perish for euer.

q̄psa.9.18

Wherefore listen thou vnto the prayer and sighes of thy seruants which cry vnto thee, and aide them as thou didst the children of Israell, whose miserie, calamitie and bondage thou didst behold & deliuering them from the greuous seruitude of Egypt: and bringing them out of the yron furnace of Pharao, through thy mighty and stretched out arme.

r̄Exo.3.7.8

s̄Deut.4.20

Keep

7 *Against the enemies of Gods truth.* 75

Keep vs also from vngodly and idolatrous magistrates, that we be not vnder the yoke and gouernment of infidels and Ethniks, which will be vnto vs and our posterity in steede of thornes and pricks & offering continual occasions of Apostasie, and reuolting from true religion. 1 Ios. 23. 13

Suffer not the rod of the wicked to rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednes. upsa. 125. 3

Breake in peeces the scepters of the wicked: and x deliuer vs from the yoke of sin, that we offer not our members as instruments of vnrighteousnesse, & that wickednes raigne not in our mortal bodies to the suppressing of the soule and body, which liuest & raigest in all eternitie, Amen. x Ro. 6. 19

7. *A Prayer against the enemies of Gods truth.*



God most high, whose dwelling is aboue the cloudes, and rulest all things both in heauen and earth: Why doe the heathen rage, and the people imagine. apsa. 1. 1.

apfa. 2. 2

gine vaine things? *a* The Kings of the earth stand vp, and the Princes are assembled together against the Lord, and against his anointed.

b pfa. 3. 1

O Lord *b* how are they increased which trouble thy Church? many rise vp against thy word to ouerthrowe and root it out, and in place thereof would bring in & cōfirme most blasphemous idolatry.

c pfa. 3. 3

They take wicked counsel *c*, and devise diuelish snares to banish out of this world the true professours of thy religion; they imagine deceit to destroy the godly of the earth.

d pfa. 7. 14

e Efa. 59. 4

Iob. 15. 35

Behold *d*, they trauaile with wickednes, for they haue *e* cōceiued mischief: but destroy thou, O Lord, such fruit of theirs. They sit in the darke with their garrisons like a Lyon. Their eyes are bent against the poor. They lie in waite secretly euen as a Lion in his den; to teare and kill they are readie. For with stretched out throate, and open mouth they prepare themselues to deuouers.

f pfa. 10. 8. 9

g pfa. 7. 2

fare bent against the poor. They lie in waite secretly euen as a Lion in his den; to teare and kill they are readie. For with stretched out throate, and open mouth they prepare themselues to deuouers.

h pfa. 5. 9

Rom. 3. 13

Their *g* throate is an open sepulchre, and they flatter with their tongues; iudge them, O God, let them fall from their counsels *h*, cast them out according

h pfa. 5. 10

ding

7 Against the enemies of Gods truth. 77

ding to the multitude of their iniquities, because they haue rebelled against thee, O Lord.

Deliuers vs not into their hands. For the vngodly hath said in his hart, ⁱ God ^{psa. 10. 11} hath forgotten, he turneth away his face, and will neuer see.

Wherefore arise, Lord, lift vp thine ¹² hand, and forget not the poore.

Arise ^k O Lord in thy wrath, and lift ^k vp thy selfe against the rage of thine enemies. ^{psa. 7. 6}

Vp ^l; why sleepest thou O Lord? A- ¹ ^{psa. 44. 23} wake, and be not far off for euer.

Wherefore hidest thou thy face? ²⁴

Wilt thou ^m forgette our miserie ^m ^{psa. 15. 1} and afflictions? Helpe and redeeme vs for thy Name sake; least the enemy say, I haue preuailed against ⁴ them.

Deliuers vs, O Lord, from the hand of straungers ⁿ whose mouth talketh ⁿ ^{psa. 44. 11} vanity; and their right hand is a right hand of falshood; their doctrine is paine and grieve. For ^e they haue left ^o ^{psa. 16. 3} off to vnderstand and to do good: neither do they regard the works of thine hands: therefore destroy and overthrow them, so that they neuer be able to rise againe.

p Psal. 35. 1

2

O God of Sabbath, fight thou against them *p* that fight against vs, lay hand vpon the shield and buckler, and stand vp for our help, bring out also the

3

Speare & encounter with them which persecute vs, that we may knowe thy saluation on the earth.

Giue the victory ouer thine enemies vnto our Magistrates, Captaines, and conducters of thy people.

q psal. 144. 1

Blessed be the Lord our *q* strength, which teacheth the hands of our soldiers to fight, and their fingers to war. For thou art our aide, and the defence in whom wee trust, thou destroiest all our enemies.

r 1. Mac. 3. 19

2. Chr. 20. 6

For *r* the victory commeth from heauen, and is not gotten by the multitude of an host.

sp. 33. 16

The King is not saued *s* by the multitude of warriors: neither is the mighty man deliuered by his great strength. An horse is a vaine thing, and shall not deliuer anie by his mightie bones.

t Iudit. 9. 11

Iudg. 7. 2

u 2. Chr. 14

But *t* thine, O Lord, is the power. Thou canst as wel saue by a *u* few as by many.

2. Chr. 16. 8

x psal. 3. 8

Saluation belongeth to the Lord, and thy blessing is vpon thy people.

Where

7 Against the enemies of Gods truth. 79

Wherefore **y** breake thou the arme **y** *Psa. 10. 15*
of the vngodly, weaken their strength,
bring all their counsels to naught; de-
stroy them which trust in their multi-
tudes, **z** & in their chariots, & in their **z** *Iudic. 9. 7*
speares, shields and arrowes. For thou
art our God which breakest the bat-
tels; the Lord is thy name.

Lift vp thine arme as thou diddest in **8**
the beginning, & breake their strength
with thy power. Ouerthrow their force
in thy displeasure, which vow to violate
thy sanctuarie, & to pollute the Taber-
nacle of thy most glorious name.
Grant Lord, that with their own sword
their pride may be cut off.

Let them all be confounded **a** which **9**
hate thee, let them **b** be brought to **a** *psa. 6. 10*
shame which deale wickedly. **b** *psa. 35. 4*

Let them be as chaffe before the *psal. 1. 4*
wind, & let thine Angell scatter them. *psa. 35. 5*
Let the enemies of thy Church blush
and be troubled greatly: let them be
turned backe and brought to spee-
die confusion, that thy name be
not blasphemed among
the Gentiles,
Amen.

8. Euening Prayer on Monday.

ap. 104. 16



Almighty, & merciful God, thou hast made the Moone for certain seasons; the sun, which thou hast created, knoweth his going down;

Thou makest darkness, and it is night, wherein men betake them to rest, cease from their worke, and recreate their wearied members through sleep. Thou art the God forming light, and creating darkness.

Therefore in the euening wee will praise thee, and going to bed will give thee thanks, because thou hast kept vs this day of thine onely mercy without any merit of ours, from all danger and hurt.

When we are in trouble we call vpon thee, & in the euening will we remember thy mercy & truth, which thou hast shewed vnto vs abundantly.

psal. 119
148

Our eyes preuent the night watches to meditate vpon thy wonderfull things; & our studies shall be alwaies of the excellency of thy name.

For

For *d* thou hast sent from heauen *dpf. 57. 34*
and deliuered vs ; and hast brought
them to shame that trod vpon vs , O
G O D thou haste sent thy mercy and
truth , and taken our soules from the
middles of them which compassed vs
about.

Therefore *e* wee will sacrifice freely *e. 54. 6. 7*
vnto thee, & praise thy most glorious
Name . For thou hast deliuered vs
from all trouble, & our eyes haue seen
our desire vpon our enemies.

O Lord God of our saluation *f*, day *fpfa. 88. 1*
and night doo wee crie before thee ;
when our eies , are troubled through
greefe and bitternesse of our soules, we
poure out our teares before thee , and
in this place wee humbly beseech thee,
couer and put out all our offences *g*, *gpf. 32. 1. 2*
that as the Sunne of this day is now
downe and hidden : so thou woul-
dest also hide all our iniquities , and
drowne all our offences *h* in the bot- *h Mic. 7. 19*
tom of the sea that they neuer be seene
with eyes, nor come forth vnto iudge-
ment.

O our God , wee blush , and are a-
shamed to lift vp our eyes vnto thee *i*. *i Luk. 8. 13*
For wee are not worthy to lift vp our
eyes vnto heauen, because *k* our finnes *k pfa. 4. 13*

are more then the haire of our head.
Our offences haue taken such hold on
vs that we are vnable to looke vp.

1 Dan. 9. 5

We haue sinned, O Lord, we haue
sinned / and haue committed iniquity,
yea, we haue rebelled, and departed
from thy precepts and from thy iudgements.

We haue not obeyed thy seruants
6 which spake in thy name to our kings,
to our Princes and to our Fathers, and
to all the people of the land.

7 O Lord, righteousnesse belongeth
vnto thee; but vnto vs open shame and
confusion.

m Tob. 3. 2

O Lord *m* thou art iust, and all thy
works and all thy waies are mercy and
truth; thou iudgest truely and rightly
for euer. Remember vs and look vpon
vs according to the multitude of thy
3 mercies, neyther punish vs for our sins,
nor remember our offences, nor our
forefathers, which haue not obeyed thy
commandements.

np sa. 6. 6

We faint *n* in our mourning, we will
cause our bed to swim, and water our
7 couch with teares. Our eyes be troubled
through the griefe of our wickedness,
and our faces be withered.

ap sa. 84. 3

O Lord God of hostes, o heare our
prayer:

prayer; O God our protector behold p^{sa}. 84. 5
and looke vpon the face of Christ
thine onely begotten Sonne making
intercession for vs, p and wink at our p¹. Ti. 2. 5
offences.

Hide thy face from our sinnes q, and q^{ps} 51. 13.
blot out all our iniquities. Create in vs
cleane hearts, O God, and reneue right
Spirites within vs. Cast vs not away
from thy presence, and take not thine
holy spirit from vs. Restore to vs the
ioie of thy saluation, and establish vs
with thy free Spirit, that wee may doo
all things according to thy will, and
serue thee euermore with a willing
minde.

O Christ King of glory, we beseech
thee, blesse; Lord defend vs this night:
let our rest bee in thee. Grant vs thy
grace, that neither much sleepe ouer-
whelme vs, nor Satan inuade vs, nor
the flesh betraie vs vnto him, & make
vs guilty in thy fight.

Let our eyes sleep, but let our hearts
wake, and cause thy right hand to pro-
tect such as trust in thee.

O Lord, Lighten our eyes that wee
sleepe not in death, that Satan hurt vs
not, and our enemy saier, I haue pre- r^{psa}. 13. 4
uailed against them.

Watch.

Jerem. 51. ve. 39. & 57 Watch ouer vs, O eternall Sauour, least the subtile tempter ouertake vs, and we sleepe a perpetuall sleepe, and wake no more. For thou art made our euertlasting helper.

psa. 17. 8. Keepe vs as the apple of thine eye, & hide vs vnder the shadow of thy wings, O Lord, that neither ougly visions nor horrible dreames, nor sights and monstrous apparitions trouble vs in the darke.

psa. 133. 3. In thy name, O sweet Iesu wil we go to bed, and giue sleepe to our eyes, and slumber to our eye lids, compass vs about, and raise vs againe to the ioyful sight of to morrow light, and after this miserable life bring vs to the beholding of eternall happiuesse, that in thy light y wee may see light, and euermore praise thee rainging world without end,
Amen.

y. psa. 36. 9.



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On Tuesday, 'Morn-
ning prayer.



Almightie, euerli-
uing, true, & merci-
full God, eternall
Father of our Lord
Iesus Christ, which
together ^a with thy ^{a Eph. 3.9}

Son & the Holy-Ghost hast created
the frame of this world with all things
therein contained, and preseruest the
same as yet according to thy free plea-
sure:

All creatures without ceasing euer-
more should extoll and praise thee: and
that doe euen the very fowles of the
aire ^b, which early in the morning ^{b Wis. 17.17}
among the thick branches of trees, and
fro the mids of rocks, giuing out their
sound, & flying about in the aire with
most pleasant tunes do magnifie thee
the eternall God, Lord, and Creator of
all things.

And therefore wee men also earlie
in the morning should praise thee for ^{psa. 104. 12}
thy benefits, and euermore extoll thy
mercy with diuine commendations.

Thou haste preserued vs this night
passed, and from our cradles to this
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darknesse vnto the light of this day: & from our beds through thy benignity we do arise in safety.

Hadst not thou O Lord, bin present with vs, and watched vs, the vn-satiablen crueltie of Satan had deuoured vs. Hadst not thou kept our houses & vs, the keeper of the cittie had watched in vaine.

If the Lord had not bin on our side
 1 when men rose vp against vs, they
 2 had then swallowed vs vp quicke when
 3 there wrath was kindled against vs:
 4 then had the waters (of troubles) drowned vs,
 5 and the streame (of mileries) had gone
 6 ouer our soules: yea, the swelling and
 7 merciles water had gone ouer our soules.
 8 Blessed be the Lord which hath not giuen vs
 9 a praie for their teeth. Our soules are escaped,
 10 euen as a birde out of the snare of the
 11 fouler, the snare is broken, and we are
 12 deliuered. Our helpe is in the Name
 13 of the Lord, which hath made both
 14 heauen and earth.

Now hearken therefore vnto our words O Lord e, marke our crie, vnderstand the voice of our praier, our
 King

King and our God. For vnto thee Lord *psa. 5. 3.*
wee will pray, heare our voice in the
morning.

Early will we stand before thee, and
behold thy fortitude and Maiefty, loo-
king for thine assistance with a woon-
derfull desire.

O God and gouernour, raise vs vp
early *f*; early wee say lift vp our *Esai. 50. 4.*
eares to the hearing of thee our instru-
ctor.

Open thou our eares *g* that we re- *pro. 2. 2.*
bell not against thee, neither yet goe
backward, but let thy voice sound in
our eares: make them obedient vnto
thee *h*, that wee be not obstinate like *hpsa. 40. 6.*
the serpent, neither hardened like
the deafe adder *i*; which stoppeth her *ipsa. 58. 4.*
eares: but let them be open *k* to heare *kEsai. 8. 10.*
thy Lawes and testimomes: and har-
ken alwayes vnto the crye of the
poore *l*; that the morning light may *lpro. 1. 13.*
rise vnto vs, and our light breake forth
as the daie, and our health spring vp
suddenly.

Againe, *m* shut vp our eares, hedge *mEccle. 28.*
them in with thornes, and put barres *ver. 24.*
vpon them, that they neither admit
nor allowe false doctrines, and that
they turne not *n* from the truth to fa- *n 2.Tim. 4.*
bles,

bles, and other follies.

o pfa. 94. 6 But thou, O our God and Creator, which didst plant the eare & hearest all things, make the same with a willing & ready mind to obey thee our maker & Redeemer.

p pfa. 99. 16 Heare vs, Lord, for thy louing kindnes is good p, turne vnto vs according to the multitude of thy tender mercies, and stop not thine eare from our sighing and from our cry q.

q Lam. 3. 56 Incline thine eare r, O Lorde, and heare vs, for we are poore and needie. Haue mercie on vs O Lord, because we crie vnto thee all the daie long.

f pfa. 143. 8 Let vs heare thy louing kindnes in the morning, which is better then al riches, yea, then life it selfe; make vs to heare ioye t and gladnesse, that the bones which thou hast broken may reioyce.

u i pet. 2. 2 We beseech thee, O eternal God, by the Incarnation and natiuitie of thy Sonne Iesu Christ, that through thy worde entring into our eares, and mindes, thou wilt transforme vs into newe men, that wee may be borne of thee, and as new borne babes u desire that milke not of the bodie, but of the minde which knoweth no deceit:

where

whereby we may growe, and taste how 1.pet.2.3
 sweete thy promise is vnto the godlie;
 which imbrace the same through faith:
 and that laying aside all malicioulness,
 and guile, and all dissimulation and en-
 uie, we may walke as children, & but in
 vnderstanding may be perfect. x i.co.14.20
Mat.18.3

And being thus regenerated keepe
 vs, O eternall God, both this day and
 at all times from euill tydings y, that y psa.112.7
 our eares heare no rumours of warres:
 nor to bee terrified by any grieuous
 chance.

Fill vs this houre with thy fauour,
 that all this day reioycing together, we
 may delight in thy prayles, through
 our Lorde Iesus Christ: which liueth
 and raigneth with thee for euermore,
 Amen.

2. A thanksgiuing vnto God for our Sanctification.



God the Holy-ghost,
 which proceedest & fro a Ioh.15.26
 the Father and the
 Sonne, and with them
 art worshipped & glo-
 rified in the vnitie b of the true and b 1.Ioh.3.7
 eternall

eternall Deitie, & art also the substantiall amitie betweene the Father & the Sonne.

We worship thee, we praise and glorifie thee, and with our whole heart we thanke thee for all thy benefites: especially for calling vs by the voyce of the Gospell *c* vnto the Christian
c 2. Tim. 1 7. & c. congregation; for illuminating vs with thy giftes; for sanctifying vs with a stedfast faith, and for keeping vs hitherto in the same. For by the water of holy baptisme powred into vs, thou doest continually worke in vs regeneration *d* and renewing of the inward man.
d Titus, 3. 5

Hearken we beseech thee vnto our supplication, and teach vs miserable men, which by the proper strength of
e Phil. 2. 13 our onely reason *e* can by no meanes trust in, or approach to Christ our Lord & Saviour, teach vs, O our God,
f Ioh. 16. 13 what thy pleasure is, and leade vs
g 1. cor. 12. 3 into all trueth. For *g* without thine assistance, none can say that Iesus is the Lord.

Oblestled light, fill the inward parts of thy faithful; without thy grace nothing is within man, which is not hurtfull.

Wash

Wash that is filthy, water that is dry,
heale that is wounded, bow the obsti-
nate, cherish the frozen, and reclaine
them which wander.

Giue to thy faithfull trusting in thee,
the reward of well doing, the entrance
into happiness & euerlasting comfort.

Thou in thy gifts *h* seuenfold, which ^{h Eze. 11. 2}
art the Spirit of the Lord, the spirit of
wisedome and vnderstanding, the Spi-
rit of counsell and strength, the spirit of
knowledge, and of the feare of the
Lord : inspire into vs through the prea-
ching of the Gospell, thine heavenly
wisedome about thine essence and di-
uine pleasure, which is hid from the
world.

Grant that we may know the Father
and the Sonne by thee, and may al-
wayes beleue that thou art the Spirit
of them both; & so worship one God
in trinity, & the trinity in vnity; whose
will is, that not one should perish ⁱ, but ^{i Eze. 3. 21}
be conuerted & liue, and ^k that as ma- ^{& 33. 11}
nie as beleue in the Son should haue ^{k Iohn 6. 40}
euerlasting life. For ^l the Father sent ^{l Iohn 3. 17}
the Son, not to condemne the world: ^{Iohn 9. 36}
^{Iohn 12. 47} but that the world through him might
be saued.

O Lightener of the minde, poure
vpon

vpon vs thy new light, and purge the horrible darknesse of our mindes, so that we may see and knowe our chiefe Father, whom *m* pure eyes onely doe behold.

m Mat. 5. 8

*p*sa. 24. 4

n Ioh. 15. 26

Ioh. 14. 26

O thou heauenly comforter, giue vnto vs a testimony, and graunt vnto our mindes a token of the certainty of our beleefe, so that we doubt not, neither wauer about thy diuine goodnes toward vs.

e Heb. 4. 16

p Gal. 4. 5

q Rom. 8. 15

r Eph. 1. 13

r 4

2. Cor. 5. 5

1. Cor. 1

23

Eph. 4. 3

Ioh. 16. 7

Make our heartes quiet and secure, that with a full trust & confidence we may approach to the throne of thine heauenly grace, receiuing *p* by adoptiō the right of children; & inflamed with spiritual ioy in all boldnes and liberty *q* may cry, Abba Father.

Thou which art the earnest *r* of our inheritance to the redemption of the promise, and art effectually by thy word and Sacramentes; signe our hearts with the seale *f* of thy promise, whereby we may haue the same, and retaine it surely in our hearts, through thy deede.

Thou most faithfull Aduocate *t*, strengthen vs against all the assaults and tentations of Sathan: So that wee may neuer doubt of thy diuine prouidence

dence and predestination, whereby we are chosen and called in Christ vnto eu-
erlasting life, and neuer, being stricken
with a seruite feare, and oppressed with
dreadfull doubtings, may in a rage fly
and forsake our God.

O surpassing comforter, leaue vs not
destitute of thine ayde and patronage,
but vouchsafe euermore to bee present
with vs in our crosses, & troubles; least
otherwise we faint. But rather make vs
to reioyce in tribulations, knowing
that a crown of life is laid vp for such 1 Iam. 1. 12
as loue him.

O thou teacher of man, instruct vs
how, and what wee ought to pray for
according to thy wil, that we may be 1 Ro. 8. 26
heard y, & make thou intercession for y 1. 10. 3. 14
vs, with sighes that cannot be expres-
sed.

O thou cleanser of the heart, giue
vnto vs the simplicity of minde with-
out gall and bitternesse, which descen-
dedst 7 in Iordan, vppon our Lord 1 Mat. 3. 16
and Sauour Christ in the likenesse of Mark. 1. 10
a Doue & that wee may be voyde of b Luk. 3. 21
bitter enuie, and contention in our 1 Iam. 3. 14
hearts; and haue no c root among vs, c Deu. 29
that bringeth foorth gall and worme- 18
wood. Ag. 8. 23

d Act. 2. 3

e Ioh. 2. 20
27f 1. cor. 3. 16
1. cor. 6. 15

O thou substantiall flame proceeding from the breast of the Father and his eternall Sonne, lighten our hearts with the fire of chaste and burning loue, thou which appearedst at the feast of Pentecost vnto the Apostles in clouen tongues. *d* like fire; see vnto our coldnesse, and comfort vs with thy quickening heat and breathings, that we may receiue thy chrisme *e* and anointment.

O thou guest of the soule, make thee a mansion place within the secret parts of our hearts: that we may be an house for thy diuinity *f* which may dwell perpetually in our members, and neuer depart from vs, through our Lord and Sauour Christ, Amen.

A Prayer for a steadfast hope.

a 2. cor. 1. 3
Eph. 1. 3

b 1. pet. 1. 3



Blessed be God *a* euen the father of our Lord Iesus christ, which according to his abundant mercie *b* hath begottē vs againe vnto a liuely hope by the resurrection of his son frō the dead to an inheritance immortal

call, and vndefiled, and that vadeth
not awaie referued in heauen for such
as beleue on him, through the con-
fessing of the trueth, which is accor-
ding to godliness & vnder the hope of
eternall life, which God, & that cannot
lie, hath promised before the world
began.

^c Titus 1. 4.
^d Num. 23
ver. 29

For we are saued by hope. But hope
that is scene is no hope. For how can a
man hope for that which he seeth? But
if we hope for that we see not, we doo
with patience abide for it.

^e Ro. 8. 24

For such is the will of Almighty
God, that we shall not haue saluation
as long as wee are heere in this world,
but onelie in hope, nourishing the
same as it were clasped in our armes:
but then we shall perceiue the same in-
deede, when wee depart from hence
one day.

For hope is the vnseparable compa-
nion of faith. For how can that be ho-
ped for, which is not beleeued? And
this hope depending vpon the promise
of God is so certaine, as if the thing it
selfe were present. For God which hath
promised vs saluation, is truth & and
can neither deceiue nor be deceiued.

^f Iohn 14.
ve. 6. 16. 26

Where

g Rom. 15
ver. 13

h Rom. 4. 18

i Tit. 2. 13

k 2. The. 3
ver. 16

17

Wherefore we beseech thee, O eternal Father, author of hope and comfort, fill vs with all ioy and peace in beleeuing, that we may abound in hope, through the power of the Holy-ghost, and aboue hope *h* in hope beleeuing may neuer doubt of thy promises, but in a sure confidence of heart applie to our selues the remission of sinnes, and verily beleue that wee please thee through Christ, looking in a certaine & strong hope, through sufferance for the saluation of our soules in the life to come.

And albeit the helps of our happinesse appeare not in this world, yet let vs retain a stedfast hope among all the terrors and feares of conscience; and neuer suffer the same to be taken from vs by any inares of Satan: but expecting *i* that blessed appearing of the glorie of the mightie God, and of our Saviour Christ, which hath giuen himselfe for vs, alwaies fasten the same vpon the good things absent and to come.

O thou onely begotten Sonne of God which hast loued vs *k*, and giuen vs euerlasting comfort and hope *16* through grace, comfort our hearts, and establishe.

establiſh vs in euery worde and good worke.; that we ſticke not vncertaine, neither bee toſſed betweene hope and feare, but may hold faſt / the confidence 1 Heb. 3. 6 & the reioycing of hope vnto the end; and that euery of vs m ſhewe the ſame m Heb. 6. 11 diligence to the full aſſurance of hope vnto the end, that we be not ſlothfull, but followers of them, which through faith and patience inherit the promiſes, vntil approaching neere vnto thee our eternal God, we poſſeſſe that very happineſſe indeede, which we now enioy by faith, and look for in a certaine and ſtedfaſt hope.

Aſſiſt vs likewiſe, O Almighty God, that in all the wanes of tentations and troubles of this world, we may patiently depend vpon thee, looking for corporall deliuerance according to thy will o, and though the ſame come not o Mat. 26 as wee wiſh, but bee kept from vs for ver. 39 a ſeaſon: yet let vs neuer doubt of thine 41 ayde and deliuerance, but hope p that Mar. 14. 36 comming it will come, and will not p Hab. 2. 3 ſtay.

For thou art faithfull and wilt not defraude our deſire, neither ſuffer vs to be fruſtrate, thou art not woon to feede men with a vaine and deceitfull hope.

hope, but sometime by a little lingering thou wilt haue our faith & hope to be exercised thorough long suffering of our warfare.

Augustine.

For when our tribulation is in this world, our hope is touching the world to come. And certainly we should perish, did not the hope of another world comfort vs in the troubles of this present life. And therefore our ioy is not yet perfect but in hope, which deceiueth no man.

q 91. 2. 13 Looke backe, O yee sonnes of men, and marke well: *q* was there euer any confounded that put his trust in the Lord? Or who hath continued in his feare and was forsaken? or whom did euer GOD despise, that called vpon him?

1 pfa. 22. 4

Our Fathers trusted in thee, O Lorde, they trusted in thee; and thou hast deliuered them; they called vpon thee, and were saued, they hoped in thee, and were not confounded. Therefore will we trust also in thee, O Lord, so shall we be safe from all our enemies.

psal. 40. 4

Blessed is the man *f* which maketh the Lord his trust, and regardeth not the proude, and such as turne aside

vnto


into vanities.

Why are ye sad, O our soules, & vn-
quiet within vs? Trust in God, for we *psa. 34. 5*
will yet giue him thanks: he is our pre-
sent helpe and our God.

We hope we shal see the good things
of the Lord in the land of the liuing.
Looke therefore for the Lord, deale
manfully, cōfort your hearts, & suffer
the Lord; for he is good vnto them *u. Iam. 3. 26*
which trust in him.

Grant also grace, O most mercifull
God, that euery one hauing this *x. 1. Ioh. 3. 3*
same hope may purge himselfe euen as
thou art pure, through our Lord Iesus
Christ, Amen.

5. A Praier for the attaining of Christian humilitie.

 Almighty God, & most
mercifull Father, king of
heauen and earth, which
hast greatly commen-
ded vnto vs the vertue of
true humility, without which none can
please thee:

For thou G O D dwellest on hie, *psa. 113.*
and abasest thy selfe to beholde things

in heaven and in earth : thou raisest the
 a psa. 113. 7 a needy out of the dust, & liftest vp the
 poore out of the dung : thou scatterest
 b Luk. 1. 5 the proud b in the imaginatiō of their
 owne hearts ; thou puttest downe the
 1. pet. 5. 5 mighty fro their seat, & exaltest them
 2 am. 4. 6 of low degree.

Vnto thee, O Lord, do we make our
 complaint with our whole hearts, be-
 seeching thee to instill into our mindes
 the affection of true lowlinesse, that in
 the consideration both of thy righte-
 ousnesse and maiesty, and of our weak-
 nesse and imbecillitie, we may feare
 thee alwayes in our calling, and walke
 humbly, not aspiring vnto higher
 things.

O Christ, Sonne of the most High,
 which wert from euerlasting in the
 c Phil. 2. 6 forme of God, and thoughtest it no
 7 robberie to be equal with God thy Fa-
 ther, yet madest thy selfe of no reputa-
 tion, and tookest vpon thee the shape
 d Mat. 20. 28 of a seruant d, and wast made like vnto
 men, and found in shape as a man, thou
 e Phil. 2. 8 didst humble thy selfe, and becamest
 obedient vnto death, euen the death of
 the crosse.

For euen of meere humilitie thou
 didst f debase thy selfe vnder all An-
 gels

Angels and men, when thou flangest thy selfe downe from the highest top of glorie to vtter shame, & put on our flesh, thy Maiestie being hid & dissembled for a time. And so becamest thou obedient vnto thy Father, not onely in obeying him with greater reuerence then any other creature else did; but also in offering vpp thy selfe a sacrifice for sinnes, thereby to redeeme vs being bondslaues through pride vnto sinne and death, and to exalt vs to an hope of eternall life: and withall by thine example to teach vs, and to propose an example of true lowliness, and humilitie, saying g, *Learne of mee for I am meeke, and lowly in heart.* g Mat. 11. 29

Wee beseech thee through thine humilitie and passion, giue vnto vs a contrite spirite, a contrite and humbled heart, which thou dispisest not, O Lord. h psa. 51. 17

For thou art neere vnto all them; *ipsal. 34. 18* which are of a troubled heart, and wilt saue such as are humbled in spirit. Thou regardest their prayers, and giuest in them thy grace: and thy secrets *h. i. 1. 1* are reuealed vnto the lowly. k. i. 1. 1

Grant therefore that we following
G 3 thy

thy footsteps may humble our selues
from the heart without hypocrisie.

Turne our hearts that they be not
wickedly / humbled after the manner
of hypocrites, which bow themselves,
and are sad, casting downe their faces
towards the earth, whose inward
parts notwithstanding are full of de-
ceite.

O God holy Ghost, which art the
ruler of our mindes, and the giuer of
good gifts; which not onely commen-
dest vnto vs benignitie, lowlinesse,
modestie, & patience, but also coman-
dest vs to haue those noble vertues,
that being clothed therewithall, we may
endeuour to fashion our selues after
thee, thinking modestly and soberly of
our selues.

Gouerne thou our mindes, that wee
may be subiect one to another, not on-
ly honoring, but also preventing one
another in doing the same; and alwaies
applying our selues to humilitie, may
seeke thy glorie, and the profit of our
neighbour.

Let neither pride nor luxuriou-
ness haue dominion either in our
sense or speech; neither let vs lift vp
our Peacockes feathers, nor extoll our
eie-lids

182. 12. 35

Col. 3. 12

Rom. 12
10. & 16
Phil. 2. 3

Leb. 4. 13

cicles through arrogancy, neither glo-
 ry in proud & vain opinions p: but by pphil. 2. 3
 humbleness of minde, submitting our
 selues to one another q: may think o. q Ro. 12. 30
 thers better then our selues, and confi-
 der what our condition is. For man ta-
 ken from the earth, must returne vnto
 the same, and be the heire of r wormes r Sir. 2. 30. 32
 and serpents.

Especially our request is, that wee
 be not puffed vp in spirituall gifts: re-
 moue arrogancy and pride from vs,
 that our hearts s be not lifted vp, nor s ps. 131. 1
 yet our eyes exalted, neither let vs
 wade in greater and higher things than
 becommeth vs, caule vs to frame and
 tame our mindes like a childe newly
 weaned, which is lowely with his mo-
 ther. Let our mindes be weaned like
 a childe & knoweing not what pride t Mat. 23. 3
 meaneth.

Keepe the proude Diuell vnder, that
 hee prouoke vs not to sinne, nor to
 swell vp through a vaine perswasion of
 fleshly righteousness, neither wicked-
 ly to boast of thy gifts, abusing them
 to our owne glory, and contempt of o-
 thers.

Suffer vs not to seeme wise in n Eph. 5. 29
 our owne eyes. Amend this vice in-

grafted in vs by nature, that no man
loue or like himselfe too wel, and in re-
spect of himselfe contemne others, ha-
uing not the like, or not so excellent
gifts as he hath.

Suffer not good wits, and teachers
armed with publike authoritie to bee
pricked and tickled with the spurres of
pride and curiositie, to the moouing of
idle questions, and disputations, either
through ambition or hatred. For that
is not the wisdom descending from
Iam. 3. 15 above; but earthly & sensuall, and di-
uellish. 16 For where emulation and strife
is, there is sedition and all maner of e-
uill works.

Grant therefore that all of vs being
humble, may be exalted to eternal life
y pro. 18. 12 y, Amen.
pro. 29. 23 y, Amen.

pro. 28. 4

Iam. 4. 6

Iob. 5. 18

5. A prayer for wedded folkes.



Most holie GOD, and
mercifull Father, which
of thy singular proui-
dence, and wonder-
full wisdom diddest
ordaine matrimonic in Paradise, and
that in the time of innocencie, for
the

Gen. 2. 24

the multiplying and conseruation of
mankinde; thereby to gather vnto thy
self continually out of godly families,
an holy catholike Church, which may
rightly acknowledge, serue and cele-
brate thine holic Name for euermore,
and deliuer the true vnderstanding of
thee vnto posterities by one generatiō
to another.

This thine institution did thy son,
God coequal with thee and coeternall,
confirm and adorne in Cana of Gali-
le by turning water *b* into good wine. *b* Ioh. 2. 3.
A notable honoring of mariage doubt-
les, for Christ not only to be present
himselſe at the nuptiall feaſt, but alſo
to ſet out the ſame with the firſt mira-
cle that hee wrought after his natiui-
tie.

Likewiſe thy holy Spirit dooth wit-
neſſe by the word deliuered vnto vs,
and ſaieth; that *c* mariage is honora- *c* Heb. 2. 3.
ble among all. And the ſame thy ſpi-
rit reioyceth in three things *d*, which *d* Sirac. 25.
are commended both before GOD
and man; in the concord of brethren,
in the loue of neighbours; and in a
man and wiſe that agree well toge-
ther. For ſuch as be at variance can
neither call vpon thee as they ſhould,

nor please thee as they ought.

O eternall God, it is sufficiently apparant, with what a rage and insatiable hatred, satan the most deadly enemy to all thy workes, doth labour & set himselfe to the breaking-off & overthrow of this thy sacred ordinance.

Wherefore, we beseech thee impart thy fauour vnto all married folkes, that they may acknowledge thee to be the author & institutor of this knitting together in wedlocke: and know and beleue stedfastly that they are in a good estate, wherein they may please thee through Christ thy son.

For hauing this comfort, they will more willingly and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name: But such as doubt of their kind of life, hauing their consciences wounded, and troubled mindes, can neither call vpon thee truly, nor cheerefully go about and finish their affaires.

Graunt therefore vnto all and euery married body, that in true faith and confession they may retaine the indissoluble chaine of wedded state, and the strong bonds of godlie fellowshippe,
that

that they may loue one another, and in the sweat of their browes eate their bread: & bring vp their children in all godlines, through instruction & information of the Lord, and neuer feare the crosse which accompanieth this kinde of life. e Gent 3. 29
e Ephs. 6. 4

Worke so that Satan by no meanes weaken and ouerthrow this thine ordinance, nor that married folke, wearied with the troubles of wedded life, raise mortall hatred amongst themselves, & so detest and abhor this thine holy institution, and seeke vnlawfull diuorcements. For by this engine of incredulity, and snare of mistrust being comprehended, they will easily rushe headlong into enormous offences, by casting off the yoke of the Lord and be carried through dissension into horrible confusions of concupiscence, to adultery, whoredom, wicked fortakings, so long till polluted with filthy spottes, & defiled with most horrible staines, they bring themselves headlong into euermore lasting torments.

Graunt therefore, O most mercifull God, that all at debate may come to amity, and be reconciled in thy Name,
and!

& being mindfull of the knot of marriage, and mutuall bond between them, may dwell and liue peaceably together in true faith and feare of thy name.

g 1. cor. 7. 3

That husbands **g**, abusing their authority, do not exercise tyrannie ouer their wiues, but rather loue them, and dwell with them according to knowledge **h** giuing honour vnto them as vnto the weaker vessels, euē as to them which are also heires of grace and life.

h 1. pet. 3. 7

Likewise that matrons contemne not their husbands, denying subiection; but rather study by chaste obedience, and holy couersation, and lowliness to overcome them.

i Gen. 3. 16

Let neither hate other extreamelie, and so violate the state of marriage, and bring themselues out of thy fauour through their discord and contention whereby their prayers be interrupted. For where neither part doo their due-tie, there must needs ensue first povertie, subtiltie, lying and all impietie: afterwarde a wounded conscience, and last of all vtter despaire.

O most chaste God, which diddest therefore institute the order of matrimonie, that by the same both the weak

weake nature of mankinde, might liue purely in lawfull wedlocke, and an holy Church bee gathered vnto thy selfe: giue thy blessing to all which are married: that they may haue godlie children, and their wiues & proue like the kpsa. 128.3 fruitfull vine: and their children appeare like the oliue branches rounde about their table, and may see their childrens children; the peace and safetie of the Church, the which Christ thy Son repayer of mankinde by taking our flesh vpon him hath coupled to him selfe, which liueth and raigneth with thee in vntie of the holy Spirit a God for euermore, Amen.

6. A prayer for yoong folkes.

O MOST MERCIFVL GOD, and eternall Father, which out of the mouth of babes *a* and sucklings hast *a* psa. 8.3 ordayned strengthe of thy praise; and wilt also *b* that yoong *b* psc. 148.11 men and maidens; old men & children should praise thee the eternall God, in true confessing, inuocating, and celebrating thy diuine Maiestie. Thorough

roughout all generations for evermore.

eEx. 20. 12 Thou hast inioyned vnto children
Deut. 5. 16 that they shewe due honor, subiecti-
Sirac. 3. 6 on, and reuerence to their parents, and
Mat. 15. 4 obey them willingly in all good and
Mark. 7. 10 lawefull things.

Ephe. 6. 2 Wee beseech thee on the behalfe of
Colof. 3. 20 all infants, children, and yoonger sort,
 as wel maidens, as of themalekind, im-
 plant in them a true feare of thy name,
 that from their youth they may con-
dIoh. 17. 3 fess thee & to bee the onely true God,
 and Iesus whom thou hast sent to bee
 Christ, and encrease dayly in this
 wholesome knowledge, profiting as in
eLuk. 2. 52 yeeres, so in fauour both before thee
1. Sam. 1. 26 and men.

Let them not cast off the yoke of o-
 bedience and subiection, neither yet a-
 buse the gentlenes of their parents and
 elders vnto libertie of sinning, nor by
 their hardness and austeritie conceiue
 an hatred against them, and refuse
 their correction: but make them pati-
 ently to take the warnings and disci-
 pline of their parents in good part, to
 the glory of thy Name, and saluation
 of their owne soules.

O Christ, louer of mankinde, which
 com

commandest children to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deare good wil, laying thine hands vpon them thou didst blesse them.

Mat. 19. 14
Mark. 10
ve. 14. & 16
Luk. 18. 16

Wee beseech thee, which for our sakes wast borne an infant, and diddest shed thy most innocent blood vpon the altar of the cross, as well for infants, as for elder-folkes; bless thou all infants, and children: impart thy grace vpon them, that they may feare thee, and haue their parents in great reuerence, according to thy will, which is a most certaine rule of all iustice and vprightnes.

Keepe them therefore that they bee not infected with false doctrine, and superstitious seruice: neither yet seduced from true religion through wicked and vngodly behauiour.

Preserue them from wicked company, & a filthy fellowship, which as contagion and leauen g ouercommeth & perseth the whole lumpe: keepe them from riotousnes & drunkenness, from wandering concupiscence, from idlenes which ministreth matter and nourishment vnto all vices.

2 I. cor. 5. 6
Gal. 5.

Remoue away all shamefull examples

amples, and take away all offences
 h Mat. 18. 6 h that the yonger sort beholding the
 Mark. 9. 42. multitude of sinners, followe not the
 Luk. 17. 1. 2 steps of the wicked, and without feare
 enter into their moste abhominable
 waies.

Give vnto all yong-schollers a good
 wit to conceiue, a good capacitie to
 vnderstand, and a good memorie to
 beare away good lessons, and to learne
 from their infancy those things which
 may instruct them to saluation: by
 i 2. Tim. 1. 10 faith which is in Christ Iesus.

For euery scripture k giuen by the
 k 2. Tim. 3 inspiration of G O D, is profitable to
 vers. 16 teach, to reprove, to correct, and to
 17 instruct in righteousness, that the man
 of God may be absolute, being instruc-
 ted to all good workes. The entrance
 I psa. 119 into thy wordes I giueth light to the
 verse 130 blinde, & vnderstanding to the simple.

Graunt therefore that from their
 m psa. 119. 9 youth m they may exercise themselues
 in thy commandements. For the first
 n pro. 22. 6 institution doth much good, yea, n the
 whole race of their life afterwarde de-
 pendeth vpon the same.

O G O D the holie Ghost, which
 workest by the word and sacraments,
 and

and thereby gatherest vnto thy selfe a Church, not onely from the elder sort, but also from the younger, we beseech thee maintaine schooles and schollers, which are the seede of thy Church, and direct their studies vnto the honour of thy glorious name.

Turn the hearts of youth to the loue of true doctrine and vertue; whereby they may come to good behaviour in manners, and also to sound learning of minde.

Maintaine the schooles wherein the tongues and sciences are taught, which thou hast reuealed vnto mankind as necessarie helpes to teach withall; that so the pure sound of thine heavenly doctrine may bee heard and retained in the true and right congregation.

And forasmuch as the very cogitations of mans heart are euill euen from his youth; and our nature through the fall of our first Parents euen from our young yeeres is corrupted and prone to all wickednesse, that easily it cannot be brought vnder the subiection of another (For foolishnesse is bound in the heart of a child.)

Giue them wisdom and learning, that

o Gen. 6.5

Gen. 8.21

Mat. 15. 15

Pro. 22. 15

that they delight not in wicked affecti-
ons, and so growe in malice and stub-
bornenesse, waxing wilde, and resisting
godly and honest admonitions, and
that being become vubrideled, sauage,
vntactable, and past learning, they
proue not obstinate in wickednes and
disobedience; but make them through
thine instinct to learne and embrace
thy commaundements, & to binde thy
law continually about their hearts,
and to tie it about their neckes, that
thy grace & gift may increase by grace,
vntill, growing vnto mans estate, they
become profitable instruments of thy
Church, and teachers of righteousness,
and abide conioyned with thee, which
liuest and raigest a God, worlds with-
out end, Amen.

7. A Prayer against the do- minion of Satan.



LORD Iesu Christ,
Sonne of the Almighty
God: great is the rage
and tyrannie of the
Diuell, which being
strong and armed keepeth his Court

Reu. 12. 12

Joh. 14. 36

1 Lu. 11. 21

Gen. 16. 14

to possess the same in peace, and to augment his kingdome of darknes, wherein raigneth horrible idolatry, hatred of thy truth, & diuerse abominable worshippings, with all kinde of shameful transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnes, and obstinate malice of those men, which suffer themselues to be ruled by Sathan, and followe the beast vnto all kinde of impietie. In whom the G O D of this world hath blinded the mindes of Infidels, that the light of thy glorious Gospell, which is the image of G O D, should not shine in them; but are helde captiue at the Diuels pleasure, whose hearts hee doth possess, and is mightie in the children of darkenes, so that subduing the naturall powers hee carrieth them into horrible wickednes; which indeede, after such a beastlie rage, and so furiously would not rush into all filthie and vile wickednes were they not driuen thereunto through the force of Sathan, which carrieth them hither and thither as hee list, like Bondslaves, vntill at length they fall vnto blaspheming of thy most ho-

c Reu. 13. 3

d 2. Co. 4. 4

e 2. Ti. 2. 26

Rom. 1. 24.

&c.

ly name so that conuicted of their own conscience they impugne, & mortallie pursue the worde of purpose, committing thereby the sinne against the holy Ghost.

For when wittingly and of purpose they denie the manifest and knowne trueth of God through obstinate malice and voluntarie stubbernesse, and persist impenitent, they become blasphemers of God. Because wittinglie and malitiouslie, euen against their conscience, they call f good euil, and euill they affirme to be good, putting light for darknesse, and darknesse for light.

There is none hope of the forgiveness of this sinne. Such blasphemy is not forgiven g neither in this world nor in the world to come. Because they conuert the onelie remedie of saluation into deadly poyson, and with an affected ignorance they continue in manifest impietie against their conscience.

And therefore they cannot lay the fault of their wickednes vpon others: because not against, but with their wills they prostitute themselues before the Diuell, and obey the Prince of

FEsa. 5. 20

g Mat. 12. 13

Mark. 3. 29

Luk. 12. 10

1. Ioh. 5. 16

7 *Against the dominion of Satan.* 117

of darknes with all readinesse of mind ;
and studie without repentaunce to
drawe others vnto euerlasting perdition
by the example of their wicked
life.

O Christ, King of glorie, which art
stronger *h* then the Diuell, and hast
spoyled him of all his armour wherein
hee trusted ; Thou hast bruised in pec- *h Lu. 11.22*
ces that monstrous Leviathan ; of an *i Job. 40.30*
huge and woonderfull bignesse ; and
brought vnder feete the mightie and
strong Goliath *k* which vpbraided thine *k 1.Sam. 17*
host. *4*
10

We beseech thee, shew forth thy po-
wer, and bring the Diuell vnder our
feetel ; destroy his kingdome that we *1 Ro. 16.20*
runne not into the sinne of blasphemy ;
neither goe about to extinguish in our
selues the light of the holy Ghost, nor
kicke against the same.

O thou mightie Giant, which
hast cast headlong into hell the verie
Angels which sinned *m* bound with *m 2.pet. 2.4*
the chaines of darkenesse, so to take
from them all power, that they rule
not ouer the faithfull, and holy ones ;
take vs out of the flood of heresies, and
prophane opinions : and suffer vs not
to be drowned in the lake *n* burning *n Rev. 21.8*
with

with fire and brimstone.

O Christ the leader vnto life, which dying diddest destroy our death, and by rising againe repaire our life: take vs vnto thee, that being ingrafted, and vnited to thy body, wee may be neuer

o Eph. 4.15 separated from thee our head o.

And quicken vs being once dead p Ep. 2.1 &c p through sinne, wherein wee walked according to the custom of this world after him which is the prince of the aire; and worketh in these daies within the children of vnbeleefe, among who we our selues also walked sometime in the concupiscence of our flesh, dooing those things which delighted our senses and fantasies. For by nature wee were the sonnes of wrath, euen as others.

But now thou, O God, which art q Rom. 2.4 rich in mercie q, for thy great kindness sake wherewith thou louest vs: governe vs by thine holy Spirit, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the race begunne, may attaine through thy grace vnto the saluation of our soules.

Take awaie from vs that which is deformed by our corrupt nature, and

con-

continue that which thy grace hath wrought within vs, that sinne raigne not *8 Rom. 6. 12* in our mortall bodies, neither we obey it in the vnlawfull lustes thereof.

Assist vs with thine aide, that being deliuered from sin, we may be the seruants of righteousness, & obey that doctrine from the heart wherunto we are brought, giuing our members, seruants of righteousness vnto sanctification: so shall we serue thee our true God, heere in the kingdom of grace, heereafter in the kingdome of glory, which liuest with God the father & the Holy-ghost for euermore, Amen.

8. Euening prayer
on Tuesday.

Blessed God, and Father of our Lord Iesu Christ, of thine abundant and great mercy hast thou preserved vs miserable men, this day, from the cruelty & tyranny of Satan, & from sundry perils & calamities.
Thou.

Thou hast shewed vs great troubles
 apsa. 71. 20 ^a in our life: notwithstanding thou re-
 turnedst and didst reuiue vs, and too-
 kest vs out frō the depth of the earth,
 21 Thou hast increased our honour & re-
 turning didst comfort vs.

bpsa. 54. 3 Strangers rose vp against vs ^b and ty-
 rants fought our soules, they put not
 thee before their eyes: but thou Lord,
 didst helpe vs; and thou art the vphol-
 der of our soule. Thou wilt reward euil
 vnto our enemies, and in thy wrath wilt
 5 thou destroy them.

Therefore ^c we will remember thee
 epsal. 63. 9 on our beds, and thinke vpon thee in
 the night watches. At midnighr we wil
 dpsc. 119. 62 rise to giue thanks vnto thee ^d because
 63 of thy righteous iudgement: we wil be
 companions of all them that feare thee
 and keepe thy precepts, and medi-
 tate euermore of thy meruailous
 works.

We will praise thee for thy faithful-
 ePsa. 71. 22 ness ^e. O G O D, they are confoun-
 24 ded and put vnto shame that seeke our
 hurt.

4psal. 130. 1 Out of the deepe places ^f haue we
 2 cried vnto thee, O Lord, Lord heare
 our voice, let thine eares attende to
 the voice of our prayers, and forgie

all our finnes which hitherto wee haue committed.

Wee haue sinned before thee, O Lord; we haue not hearkned vnto thy voice: we shewed our selues rebels against thee in not beleeuing thee, and haue not obeyed thy words; wee haue not beleued thee our Lord God: and being scattered wee depart away, because wee would not heare thy voice. Therefore haste thou turned awaie thine eares from our prayers, and hast suffered vs to waxe faint in our wickednesse.

But, now, Lord thou art our Father, but we are claie; thou art our Maker, and wee all are the workes of thine hands.

Therefore be not angrie, O Lord ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onelie begotten Sonne which maketh intercession for vs; and is the propitiation for our finnes, and not for ours onely but also for the finnes of the whole World. For his sake which is our welbeloued Aduocate, heare vs, and haue mercie on vs.

Wee acknowledge our finnes vnto thee

H

thee

1 pſa. 32. 3 thee; and wil not hide our iniquities. We thought, wee will confesse againſt our ſelues, our vnrighteouſneſſe, and thou forgauelt the puniſhment of our ſinne.

Encline thine eare vnto vs, make haſte to deliuer vs this night, that none euill happen vnto vs.

Admoniſh our ſoules of miſeries to come. Euen as thou diddeſt arme the Patriarches, and Prophets by dreames, **k Gen. 37. 5** and viſions **k** in the night, when ſleepe came vpon them, from dangers nigh at hand through thine heavenly oracles: **Gen. 46. 2** ſo gouerne and preſerue vs in ſleepe, **Num. 12. 16** that our ſoules come not into danger, **Dan. 3. 17** neither I fall vpon the ſword and pit of perils. **Dan. 10. 7** **Acts 18. 9** **Mob. 36. 12**

m Wiſd. 17 Defend vs this night from vncleane **verſe 3. &c.** and troubleſome ſpirits, let not their ruſhings, ragings, and miſrule diſquiet vs.

Keepe vs good God, from ſights of Satan, from ſnares and illuſions of the Diuell.

O God maker of all things, according to thy wonted goodnes, be thou our watchman and keeper, ſo ſhall our vaine apparitions and dreames of the night trouble vs, nor the diuell diſquiet vs. **Gen. 1** **verſe 1. &c.** **Acts 14. 15** **Acts 17. 24** **opſa. 127. 1**

quie

quiet vs.

For p in the waie of thy iudge- p **Esa. 26. 8**
 nents we doe looke for thee, O Lord;
 the desire of our soule is to thy Name,
 and to the remembraunce of thee.
 With our soules haue we desired thee
 in the night, and with our spirits with-
 in will wee seeke thee in the mor-
 ning.

Our soules wait on the Lord q more q **psa. 130. 6**
 when the morning watch watcheth for
 the morning.

Hearc our crie, O God r, giue care **rpsa. 61. 1**
 vnto our prayer.

From the ends of the earth wee will ²
 crie vnto thee, when our hearts be op-
 prest, bring vs to the high rocke, for
 thou art our hope, a strong Tower a- ³
 gainst the face of the enemye. We will ⁴
 dwell in thy tabernacle for euer, we shal
 be protected vnder the couering of thy
 wings.

Lengthen our dayes and yeares ac-
 cording to thy good pleasure: for thy
 mercy and truth shall keepe vs.

O Christ our defender, beholde r
 repressc our enemies: gouerne thy
 seruants which thou hast bought with
 thy precious blood f, be mindfull of

vs, O Lord, in this heauie bodiet,

H 2

thou

1. Ioh. 1. 9
Reu. 1. 5
1. Cor. 7. 29

thou which art the defender of the
soule, be present with vs.

To God the Father, and to his only
Sonne, with the Spirit the comforter,
bee all praise and glorie
for euermore.

Amen.



1. On VWednesday, Morning prayer.



Almighty, & merciful
God, which gauest the children of
Israell in charge a e-
uery daie both in
the morning and at

night to offer vnto thee a burnt offer-
ting for a sweete sauour in thine eares,
that thereby they might glorifie thee
and giue thee thanks for the benefite
of their protection both night and
day: rising this morning we offer vnto
thee

2. Chr. 13. 11
Num. 28. 41
3. Chr. 16. 37
2. Chr. 13. 11

thee the sacrifice of thanksgiuing *b.* *b pfa. 50. 14*

We glorifie thee, O eternal God, for ²³
breaking the chaines *c* of the darknesse *c pfa. 116*
of this night. We will offer vnto thee *16. 17*
a sacrifice of praise, and call vpon thy
name.

Wee will praise our God *d* which *d pfa. 107*
brought vs out of darknesse and the *14*
shadow of death, and brake the bonds
wherwith we were tyed in the night; he
hath deliuered our soules from perils,
by bringing vs safe and sound to the
morning light.

Wherefore we offer before thee the
calues of our lips *e* for a morning sacri- *e Hof. 14. 3*
fice, and with our tongues do we praise
thee, O Lord.

Our mouthes *f* shall be filled with *f pfa. 71. 8*
thy praise, and with thy glory euery
day.

Our tongues shall talke of thy righ-
teousnes *g* and saluation euery day. *g pfa. 35. 28*

Our lips shall speak of thy praise *h*, *h pfa. 71. 24*
and our tongues shall entreate of thy *h pfa. 119*
word. *171.*

Our soules shall be filled as it were
with fatnes *i*; & with the lips of reioi- *i pfa. 35. 28*
cing shall our mouthes extoll thee.

We will praise thy Name with songs
and magnifie thee with thanksgi- *k pfa. 35. 28*

psa. 69. 3

uing; which please thee better then either ore or calfe that hath hornes and hoofes.

1psa. 19. 14

Wherefore let the sacrifice of our mouthes / which wee offer vnto thee now this morning, and the meditations of our hearts bee gratefull in thy sight.

mpsa. 119

108

O Lord, wee beseech thee *m* accept the free offering of our mouthes, and teach vs thy iudgements, that we may dooe thy will according to thy good pleasure.

mpsa. 88. 13

Vnto thee, O Lord, we wil cry *n* and earnestly shall our prayers come before thee.

o Rem. 6. 4

Col. 2. 12

Eph. 1. 30

In this morning do we beseech thee by the resurrection of our Lord Iesu Christ thy welbeloued Sonne, that, as hee was raised *o* from the dead by thy glory: so thou wilt raise and lift vs vnto this morning, that rising out of the filth of sin, & leauing the beds of vnrighteousnesse, we may put on the new man which is renewed in knowledge *p*, after the image of thee *q* which didst create him, and giue not ouer our selues to sleepe and snorting.

p Col. 1. 10

q Gen. 1. 26

Gen. 3. 1

Gen. 9. 6

1. Cor. 11. 7

1 Eph. 1. 19

Awake now our soules *r* which sleepe; rise from the dead, and Christ

will

will lighten yee.

For certes it is high time that wee should arise from sleepe, the houre of ^{f Ro. 13. 11} our watching being nigh, and our saluation nearer then when we beleueed. The night is passed, and the day is at hand. 12

Grant therefore mercifull God, that casting off the works of darkness, and putting on the armour of light, we may walke honestlie as in the day, not in gluttonie and drunkennesse, neither ^{t Luk 21. 34} in chambring and wantonnesse, nor ^{u Gal. 5. 16} in strife and enuying, but may put on ^{1. pet. 2. 11} our Lord Iesu Christ, & by true faith, ^{1. pet. 3. 15} and good workes which may smell of him, that tasting of his sweetnesse, at no time wee may bee separated from him. 13

Wherefore we beseech thee, O Lord, continue thy goodnesse towards vs, and graunt that all our praiers and workes maie both begin from thee, and end through thee.

Vouchsafe, O Lord, to keepe vs this day without sin. Let thy mercie be vpon vs as we trust in thee. ypsa. 33. 13

O Lord, keepe our tongues from euill, and our lips that they speake ^{ypsa. 34. 13} no guile.

H 4

Re

a 1. pet. 2. 1 Remoue from vs all filthy speech,
 1. pet. 3. 10 vanie of words, and all scurrilitie,
 Eph. 5. 12 that wee blab out nothing rashlie, or
 Eph. 4. 25 vndiscreetlie to the hurt of our neigh-
 Coloss. 3. 8 bour.
 Sirac. 23. 7

Who shall set a watch before our
 b Sirac. 12. 26 mouthes b, & a sure seale of wisdom
 psal. 141. 13 before our lips; that we offend not in
 our speech, that our tongues doe not
 destroy vs?

Omnipotent God put thou a watch
 c Sirac. 28. 14 vpon our mouthes, c and a doore vnto
 psal. 41. 3 our lips, that our mouthes transgresse
 not, neither our lippes be opened to
 speake that is vnseemely; that our
 mouthes may meditate vpon the truth
 d pro. 1. 6. 7 d and our lips abhor wickednes, that all
 the words of our mouthes may be sin-
 cere, and no lewdnesse or frowardnesse
 found in them.

Graunt mercifull God, that descen-
 ding into our soules we may reprehend
 and condemne the spotted, and vices
 within vs, & not forgetting our selues,
 iudge others e, & thereby fall into thy
 dreadfull iudgement.
 e Mat. 7. 1. 2
 Luke 6. 37

O Lord deliuer vs from lying lips f,
 and from a deceitfull tongue, whose
 mouth is softer then butter, and their
 words more gentle then oyle, and yet
 are

are most piercing dartes. They haue
sharped their tongues like serpents, *b h ps. 140*
the poison of aspes is vnder their lips. *Ro. 3. 13. 3*
Keepe vs, O Lord, both now and euer-
more.

Send thy word i & heale vs, O Lord, *ip. 107. 30*
through our Sauour Christ thy belo-
ued Sonne, Amen.

22. A thanksgiuing for the knowledge of God.

WE giue thee thanks, O
Father, Lord of heauen
& earth, *a* because thou *a Sira. 10. 4*
hast hid the mystery of *psalm. 47. 2*
thy word, which is the
Gospell of our saluation by thy Son,
from the wise *b*, and men of vnder-
standing in this world, and hast reuea-
led the same to babes of base degree:
certainly such was thy good pleasure. *b Mat. 13. 35*

Thou hast giuen vs all things in thy
Sonne *c*, whom none knoweth but *c Ro. 8. 38*
thou Father, neither dooth any know
thee except the Son, and he to whom *d Mat. 7. 17*
thy Son shall reueale thee *d* *John 8. 17*

We worship thee, we praise thee, we
glorifie thee, wee giue thee thanks for *John 4. 5. 77*

H 5

the

1. Cor. 2.7

Ecol. 7.26

Rom. 16.25

Eph. 3.3.9

Titus 1.3

2. pet. 1.20

g Rom. 3.24

h Rom. 4.13

14

the hid wisdom *e* which thou didst determine before the world, for our glorie, which was neuer knowen to the Princes of this world, nor at any time to the sons of men, as it is now reuealed by thy spirit, to know the communion of the mysterie, which was hid from all ages *f*, but now opened to thy Saintes, to whome thou wouldest haue made knowen, what be the riches of this glorious mystery.

It is thine owne working, and of thy free mercie *g* that we are made heires *h*, & partakers of the promise of Christ Iesu through the Gospel, which bringeth vs tidings and assurance of the euerlasting riches of thine infinit goodnes and mercy.

Eph. 1.3.4

Blessed bee God; euen the father of our Lord Iesus christ, which hath blessed vs with al spiritual blessings in heavenly things by Christ, and hath chosen vs in him before the foundations of the world, that wee should be holie

2. Tim. 1.9

Col. 1.22

Luke 1.75

1. Eph. 1.5.8

and without blame before him by loue, who hath predestinated vs *i* to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, whereby he loueth vs in his beloued, through whome wee haue

2 for the knowledge of God. 131

haue redemption by his bloud, euen Eph 1.8.9
the forgiuenes of sinnes, according 10.11.12
to the riches of his grace, wherein 13
he hath abounded toward vs in al wise-
dome and vnderstanding, and hath o-
pened vnto vs the mysterie of his will
according to his good pleasure, which
he had purposed in himselfe, euen vn-
till the dispensation of the fulnesse of
time, that hee might gather in one all
things, which both are in heauen and
which are in earth, euen in Christ: by
whom also wee are chosen when wee
were predestinated according to the
purpose of him which worketh all
things after the counsell of his owne
will, that wee might be to the praise of
his glory which hoping haue beleueed
in Christ when wee heard the word of
trueth, euen the Gospell of saluati-
on.

And this grace thou didst extend
toward vs, not by the works of right-
teousnesse in which wee had done, but in Titus. 3.5
vs; and diddest call vs with an bolie-
calling, not according to our worker
n but according to thine owne pur- 2. Tim. 1.9
pose and grace which was giuen to vs
through Christ before all times, and is
now

now made manifest by the appearing of our Sauour Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospell.

Ro. 16. 25 To thee therefore o which art of
20. 27 power to establish our harts according to the reuelation of the mystery which was kept secret since the world began, (but now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith) to thee, we say, God one-ly wise, be praise through Iesus Christ for euer, Amen.

Eph. 1. 19 We beseech thee, that according to the operation p and working of thy
Eph. 3. 7 mighty power, we may continue constant in true faith and wholesome doctrine, and at no time, forsaking the wisdom opened in the Gospell, may follow the iudgement of worldlie reason, and fleshlie vnderstanding q. which
Mar. 16. 17 thou hast besotted, & altogether confounded in searching thy hidden myseries.
John 3. 31

Col. 1. 10 For the spirituall wisdom r dooth farre exceede all wisdom and vnderstanding of the creatures, wherevnto
 flesh

flesh can not attaine, neither can our blood reueale, nor yet the natural man, although hee be indued with great sharpnesse of witte, and worldly vnderstanding, perceiue the same.

Grant we beseech thee, that we may be thy simple and little one: & receiue from thee the word of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshly wisdom, but being made voyde of our proper vnderstanding, maie bring our mindes into a godlie captiuitie.

Let thy Sonne, which descending from aboue brought with him the eternal wisdom of the Gospel from thy bosome, and was made a sacrifice on our behalfe, but now exalted to thy right hand bestoweth his gifts, let him wee beseech thee, shine in our hearts.

Likewise, cause thine holy Spirit to instill into vs his diuine light, and breath vpon vs the newe flame of thine heauenlie knowledge, till departing into eternall life wee may behold thee the only and true GOD face to face, which liuest and raigest in perpetuall glory, Amen.

3. A Praier for the attaining of *Christian charity.*

a. Ioh. 13. 34

Ioh. 15. 22

Rom. 5. 8



Christ, Sonne of G O D, which art the sincere and perfect charitie *a* louing vs euen to the ende, and thereby didst suffer a cruel death vpon the altar of the crosse to deliuer vs from euerlasting death and perpetuall torments, and to allure vs by that thine example vnto amity; Grant, that as thy will was to suffer death on our behalfe, so we hauing the riches of this worlde, maie bee so farre from keeping backe our almes and releefe from the poore *b*, or shutting vp our bowels of compassiō from them, that in the case of necessitie, we should giue our liues *c* for our brethren:

b. 1. Ioh. 3. 17

Iam. 2. 15. 16

c. 1. Ioh. 3. 16

d. Ioh. 13. 35

1. Ioh. 4. 21

For both our profession requireth the same, and it is the token whereby the true Christians are knowen, according to thy word *d*. By this shall men know that yee are my disciples, if yee loue one another.

Which loue bought to bee the rule of all our actions. For all things are to be

bee examined by the rule of charitie,
which being banished & all other giftes ^{1.co. 13. 12}
are corrupt and profit nothing. 3

We beseech thee for thine hote burning and abundant loue, inflame our cold hearts with the affection of vnfaigned good will, that wee may loue thee with the Father, and the holy Spirit in one eternall and inseparable essence, above all things, with our whole heart ^{f Deut. 6. 5}
with all our soule, and with all our ^{Mar. 12. 30}
strength, and keepe that commande- ^{33.} ^{Luke 10. 27}
ment which againe and particularlieg ^{Iohn 13}
thou diddest commend vnto vs, say- ^{uerse 34}
ing g, A new commandement giue I ^{1. Iohn 2. 8}
vnto you, that ye loue one another as I
haue loued you, that euen so you loue
one another.

Thou likewise, O Sonne of GOD,
when thy death was nigh, didst begge
that the loue ^h wherewith the eternall ^{h Iohn 17. 26}
Father loueth thee, may bee in thy ser-
uants.

Expresse in vs the similitude of thy
good will, and turne vs into such a
shape, that our soules, by the light ^{12. Cor. 3. 9}
and motion of the holie Spirit maie ^{uerse. 18}
bee coupled with thine eternall Fa-
ther; and that the image of like inte- ^{k 2. cor. 4. 5.}
gritic k, knowledge, righteounesse, & ^{col. 1. 12.}
affections.

affections maie shine in vs, as doth in thee, which art the brightnes of the eternall Father in the most pleasant and perpetuall harmony.

Raife vp in vs a desire of brotherlie and entire good will, that euery one maie haue a care to help his brother; and as members of one body I haue a mutuall compassion each of other, so we may loue among our selues vnfa-
 I Ro. 12. 4. 5
 10. 16
 I. Cor. 12
 ver. 12. &c.
 nedlie, and abound in mutuall friendship one towards another, that our hearts may be confirmed & vnblameable in holines before God.

Giue grace that our loue may bee perfect, wanting no part due vnto the same; not fained, *m* false, or hypocritical; not waiward, tedious, disdainfull, not hunting after profit.

Grant therefore that we may abhor that which is euill, and be affectioned to loue one another with brotherlie loue.

Make vs patient, bountifull, not enuious, no boasters, not puffed vp, not proude, no seekers of our owne, not easie to be mooued vnto anger, no thinkers of euils, no reioycers in wickednes, but reioicers in the truth: to suffer all things, beleue all things, hope

hope all things, and to loue one another mutually not in word and tongue onely o, but in deed and truth, not abusing Christian liberty p as an occasion vnto the flesh, but by loue to serue one another.

Inflame our breasts that after thine example q we may vnfainedly loue euē our very enemies r, & bleſs them that curse vs, doe good vnto them which hate and hurt vs, leauing reuengement ſ alwaies to thee.

O Lamb of God which takeſt away the ſins of the world; take from vs all bitterneſſe, and anger, and wrath, and crying and euill ſpeaking, with all maliciousneſſe. For he which loueth not his brother u knoweth not God, but abideth in death, and doth vainely boaſt againſt the truth.

Graunt therefore to vs which are tranſlated x from death to life, that retaining the ſtudy of concord, y we may loue one another, and put away bitter emulation, forgiving all men euen from the heart, euen as thou haſt forgiven vs.

Let not the Sunne goe down vpon our wrath, & giuing place to the Diuell: but let vs be quiet a, putting on

o 1. Ioh. 3. 18
p Gal. 5. 13

q 1. pet. 2
22. &c.
r Mat. 5. 44
1 Ro 12. 19
Deu. 32. 35
Sirac 28. 1

t Eph. 4. 13
u 1. Ioh. 3. 14
James 3. 14

x 1. Ioh. 3. 14
y Col. 3. 8. 13

z Eph. 4. 26
27
a Col. 3. 12

ten-

Col. 3. 14 tender mercy, kindness, humbleness of mind, meekness; and above all, charity, which is the bond of perfection, the end of the commandment *b* and the fulfilling of the law *c*; so that by loue our faith may be fruitfull *d*, & we at no time severed from thee.

e 1. Ioh. 4. 16 For thou art loue *e*, and hee that dwelleth in loue, dwelleth in thee, and 39 thou in him: so that no creature *f* can separate such a man from the loue of God which is in Christ Iesu, which liuest and raignest with the Father and the holy Spirit, a true and one God in the loue of the perpetuall vnity worlds without end, Amen.

4. A prayer for the fruit of the earth.

ap sal. 47. 2

7



Lord God Almightye
a King of heauen, and
earth, which of thine a-
bundant goodness do-
est adorne & replenish

8 earth with all kinde of fruit and graine,
whereby the life *b* both of man and
beast is sustained.

b psal. 36. 6

psal. 147. 9

psal. 107. 9

psal. 17. 14

Wee beseech thee euen of thy free
mercy, that thou wouldest vouchsafe

4 for the fruit of the earth. 139

to blesse our fields and ground, and to make them prosperously to yeeld their corne and increafe. For without thy blessing and fauour, neither can the earth of it selfe bring foorth any whit, not we by our paines make the same to prosper.

Wherefore grant to all things springing from the earth a meete temperature of aire, that luckely they may take and encrease.

psal. 145

15. 16

Leu. 26. 3. 4

Deu. 28. 4. 5

11

Keep our fruite vpon the face of the earth from all infection of the aire, from thunder, haile, from vntimely show-ers, from too great drinesse, and ouer much heate, from wormes hurtful, and beastes deuouring it before their prime; and from all other corruption, that our land in thine anger be not desolate, and deny vs fruite, enioying here wofull Sabaoth.

psa. 105

32. &c.

psa. 135. 7

&c.

Shut not vp the heauen f in thine indignation for our sinnes, that it bee not as yron, nor our earth as brasse, whereby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtter wilderness: but of thy goodness giue vs both the earlie and latter raine, that wee may haue abundance of all fruite, and a ioyfull har-

1. Ki. 8. 35

1. Kin. 17. 2

1. Kin. 18. 41

Deu. 28. 24

g Leuit. 25

18

Deu. 28. 29

h Zach. 10. 1

har-

haruest with a plentiful vintage.

Isa. 68. 9

O God, send a gracious raine vpon
thine inheritance *i*, and giue thy blessing
that our ground may bring forth
her fruit.

Isa. 65. 9

&c.

Eze. 34. 26

Cause thy raine to poure downe in
due season *k*, that it may be raine of
blessing, whereby both trees may giue
their fruit, and the ground yeeld forth
her graine.

Leu. 26. 1

Deut. 28

1. 42

Grant also that the aire be pure from
infection; our bodies free from sicke-
nesse *l*: to our whole realme peace and
quietnesse *m*, that safely without trou-
ble we may enioy thy gifts.

Mal. 3. 11

Deut. 28

24

Drive away and repel from vs male-
diction and the destroyer *n*.

Deut. 28

24

Giue vs not in stead of raine *o*, dust
and ashes: but open thy good treasure,
and visite the land with thy blessing,
make it drunken, and enrich it abun-
dantly.

Isa. 65. 9

10

Thy riuer, O Lord, is full of water *p*,
prepare our corne, and dispose our
earth to prosper: water abundantly
the furrowes of the same, and cause
the raine to descend into the valleies
thereof, make the same soft with
showers, and blesse our buds. Crowne
the yeare with thy goodnesse, and let
thy

4 for the fruit of the earth. 141

thy clouds drop fatnes. Let them drop ^{psa. 65. 12}
vpon the pastures of the wilderness, &
make the little hilles reioice on euery
side. Let the plaines be repienished with 13
sheep, and the valeyes with corne, that
the inhabiters of the earth may reioice
and be merrie.

O Lord, thou causest grasse to grow
for cattell ^q and hearbes for the vse of ^{psa. 104.}
man, thou bringest forth bread out of ^{14. 15}
the earth, and wine to make glad the
heart of man, oyle to make the coun-
tenance cheerefull, and bread for to
strengthen the heart.

Haue therefore a care, O heauenlie
Father, of the seede and other things
springing from the earth; keepethem
both in cold; raine, yce & snowe, from
the bating of winds, & iniurie of wea-
ther. Preserue them in extreame heate,
drinesse, moistnesse, and such like, that
they perish not afore their time.

Roote out the destroyer, that there
be neither mildewe, nor Grasshopper, ^{1. Ki. 8. 37}
neither caterpillar hurting the fruite of
the earth.

Keepe vs, O Lord, in the time of
dearth; that we perish not for hunger; ^{psa. 33. 13}
nor bee confounded in the perillous ^{psa. 37. 29}
time.

For

1 psl. 107. 9

u Heb. 13. 5

Iosua 1. 9

x psa. 118. 6

For thou art our God and Creator, which satisfiest the thurstie soules, and fillest the hungry with goodnes; which hast said *u*, I will not faile, neither forsake thee: whereby being faithfull we say, & The Lord is with vs, therefore we will not feare what man can do vnto vs.

y Mark. 6. 9

Luk. 11. 2

z 1. King. 8

Behold wee miserable and great sinners doe confess our wickedness with groanings and grieve of heart, crying vnto thee which art in heauen *y*.

49 Heare our prayers in thy dwelling
50 place *z*, and be merciful to thy people which haue sinned against thee, & forgive all our iniquities, wherein we haue transgressed against thee.

z Da. 9. 5. 11

1 p salme 67

5
6

By our sinnes wee haue brought all these miseries *a*, which hang ouer our heads, but blot out all our offences, O God, after thy manifold mercies: and take away from vs the curse of our ground, that the people may praise thee *b*, O God, yea, that all the people may praise thee, and the earth bring forth her increase, through our Lord Iesus Christ, thine onely Sonne which liueth & raigneth with thee in the vnitie of the holy Spirit a God for evermore, Amen.

5. A praier for sinners.

O Eternall Father, maker and
 Gouvernour of al the world,
 from the bottome of our
 hearts wee thanke thee *a Eph. 5. 20*
 in the name of our Lord Iesu Christ,
 for that thou hast not vterly cast a-
 way mankinde hauing fallen from the
 state of Paradise by sinne, into euerla-
 sting damnation, as thou didst the di-
 uels: but of thine vnspeakeable good-
 nes, through thy secret counsell woul-
 dest needes that thy sonne should take
 our flesh vpon him, be a mediator be-
 tweene thee and vs, and bee sacrificed
 for our finnes *b.*

For thou wilt not the death of a sin-
 ner, neither art thou delighted *c* in the
 destruction of the wicked, but that hee
 repent and liue. *c Ezech. 18
 verse 23*

Againe, thy Sonne came not to call
 the righteous, but sinners to repen-
 tance *d.* *d Mat. 9. 13
 1. Tim. 1. 15*

Wee beseech thee on the behalfe
 of all sinners, for all in bondage to Sa-
 tan, and for as many as are ouerwhel-
 med in wickednes, graunt them grace
 mercifull

Eph. 4. 18

19

mercifull God, that they maie escape the snares of the Diuell, and acknowledge their offences; strike into them a feare of thine indignation, and paines of hel, that their minds be not darkened, and so they become strangers from the life of God, through the ignorance that is in them, because of the hardnes of their heart: and that they come not to that pals that they forsake all sorrowing, and so giue themselves to commit wantonness euē with greedinesse.

Rom. 2. 5

g Rom. 1. 21

29

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but runne on securely, pleasing themselves, and taking pleasure in their impietie; whose consciences doe soundelie sleepe (the feare of thy iudgement being cleane extinguished in them) and prostitute themselves to all vncleannesse, they haue vnto themselves the wrath of GOD according to their hardnes, and hearts which cannot repent, and giue themselves over to reprobate mindes to doo those things as bee vncomely, being full of all vnrighteousnesse, fornication, wickednes, couetousnesse, malice, full of enuie, of murder

murder, of debate, of deceit, corrupted in manners, whisperers, backbiters, Rom. 1. 30
 haters of God, doers of wrong, proud, boasters, inuenteres of euill things, disobedient to parents, without vnderstanding, breakers of promises, farre from all charitable affection; yea they giue themselues whollie to the works of the flesh *h*, that so forgoing all sense h Gal. 5. 19
 of godlines, they may obstinately go forward in wickedness to their euerlasting perdition.

Bring them mercifull God, to thy truth and giue them grace vnfainedly to repent, and to escape the snares of Satan; wherein they are intangled, and 1. 2. Ti. 2. 26
 detained at his pleasure.

Take away stubborness, hardnes of their mind, and this damnable security that *k* wickednesse do not vtterlie blind k Wisd. 2. 21
 them.

Bestow vpon them a new heart, and put a new spirit within them *l*, take away that stony heart out of their flesh, 1 Ex. 17. 19
 and giue them a fleshie heart, and put Eze. 36. 26
 thy spirit within their breasts. 27
Esaie 44. 3
Ier. 32. 39

Mercifull God, guide vs with thine holiespirit, that bewailing our sinnes from the bottome of our hearts wee may flye to thine vnspcakable mercy,

I which

which thou doost promise to as many
as in faith turne vnto thee : and laying
away (as concerning the conuersation
m Eph. 4. 22 in times past) *m* the old man, which is
corrupt through the deceivable lustes,
23 may bee renewed in the spirit of our
minds, and put on the new man, which
24 after God is created in righteousnesse
and true holines.

Assist vs O God , that putting awaie
25 lying , wee may speake euery one the
truth to his neighbour, because we are
26 the members one of another , and in
anger offend not.

28 Let him that stole , steale no more,
but rather let him labor, working with
his hands the thing which is good, that
hee maie giue vnto him which needeth.

Come into our hearts through thy
word , and by thy spirit begin a new &
holy life : stir vp good motions agree-
able to thy will , and answering to the
rule of thy word reuealed in the con-
gregation.

m Ro. 10. 12 For thou God *n* art rich towards
and ouer all that call vpon thee , and
repent. Yea, it is not thy will that any
of the least should perish , *o* but that
o Mt. 18. 14 all bee saued *p* and come to the know-
p 1. Tim. 2. 4 ledge
1. pet. 3. 9

ledge of the truth.

And for this cause, no man be he neuer so wicked, ought to despaire. For it is a true saying *q*, and by all meanes *q* 1. Tim. 15. worthy to be receiued, that Christ Iesus came into the world to saue sinners; & so very many, being sometime notable transgressors, haue attained mercy, for an example to such, as afterward should beleeue on him to their euerlasting happinesse. 20

Giue vs therefore, O most gentle God, penitent hearts, that we may thoroughly examine our waies *r*, and try *r* Lam. 3. 40 them, & returne to thee, O Lord: lifting vp our hearts with our hands, vnto thee which art in the heauens. 41

We which haue sinned and rebelled, 42 with griefe and sorrowe of heart acknowledge all our filthie faults, and with a true faith approach to the throne of thy grace trusting in the reconciliation made by thy Sonne our Propitiator, and raised vp in his faithful and infallible promise wee purpose through thy assistance to begin a new life, to the glory & praise of thy sacred Name, Amen.

6. A Prayer for the sicke.

a 2.cor. 12. 9

bp sa. 9. 9

cp sa. 68. 20

O Christ, which art the vertue that is made perfect in infirmitie *a*, the strength of the weake, the saluation of all beleeuers and aid of the oppressed *b*, a refuge in the time of trouble *c*, a Physician for the sicke, yea, our life & safeguard in the perill of death:

d Hab. 4. 15

By all the paines and passion (which thou didst suffer for vs, and whereby in the flesh thou tookest vpon thee & thou sceledst our infirmities) wee beseech thee, that pitying our sickness, and diseases thou wilt succour all that are sick, and especially such, as in their agonies doe encounter with many and sundrie tentations.

e Leu. 26. 16

f Mat. 13. 30

Giue them grace to knowe that all sickness & mileries of the body whatsoever, come not by chance, but to be sent of thee, our God *e*; w. thout whose will and permission none aduersity can come vpon vs. For all the *f* haire of our heads be numbred.

Let them know that sicknesse is sent thorough thy good counsell, not for

our

our destructiō, but for our amendmēt,
and either to keep vs in our calling, or
to driue vs from wickednes (whereun-
to by nature wee are inclined g.) For ^h ^g Gen. 6. 5
when wee are iudged we are chastened ^h Gen. 8. 21
of the Lord, that we should not be con- ^h 1. cor. 11
demned with the world. And iudge- ³²
ment commonlie beginneth ; at the ⁱ 1. pet. 4. 17
house of God.

Finally, diseases be certaine instru-
ments, whereby thou doest exercise vs
to the mortification of our flesh.

O thou most excellent curer both of
soules and bodies diseased, which hast
shoven that sicknesse and miseries of
the body are the punishments of sin ^k 1. cor. 11
and warnings of thy displeasure against ³⁰
our wickednes.

Spare vs, O Lord, spare thy people,
and forgiue our sins, whereby we haue
erouoked these manifolde diseases and
miseries. ¹ 1. cor. 11

Speake vnto our troubled hearts in
this conflict of the conscience, reuiue
them with the sweete and liuely com-
fort of the free remission of our sinnes
purchased by Christ ^m 1. cor. 15
the pricke of sinne, and stings of death, ³
that wee feele not the gnawing worme ¹ 1. pet. 2. 24
of a guiltie conscience.

Grant vs quiet mindes through the
 n Rom. 15.4 consolation of the Scriptures, and
 working of the Holy-ghost, that we
 may surely rest vpon thee and thy pro-
 mises, neuer doubting of thy fatherlie
 opf 103.13 kindness towards vs o.

Heate our colde hearts, and fainting
 Eay. 49.15 members by the Spirit, that they may
 pla. 50.15 be nimble to fulfill thy pleasure, and
 suffer afflictions laid vpon them with
 a quiet minde; & neuer murmuringly
 resist thy will, but alwayes thinke, that
 p Pro. 3.12 whom the Lord loueth p him he cha-
 Heb. 12.6 steneth; and scourgeth euery sonne that
 Reuel. 3. 19 he receiueth. Therefore strengthen vs,
 that wee maie suffer thy fatherlie cor-
 rection with quiet minds.

O Lord q, looke downe from hea-
 q 1 Kin. 8.39 uen from thine holie Court, and be-
 holde the humilitie and affliction of
 all weake persons: take from them
 their extreame paine, or at the least
 mitigate their sorrowes, whereby they
 may feele some ease, and let thy yoke
 f Mat. 11.30 be vnto them easie r, and thy burden
 light.

Restore the weake to their wonted
 strength, and heale their griefes accor-
 ding to thy diuine pleasure to their
 welfare.

Wipe

Wipe away all teares *f* from their *f* Reu. 21.4
eyes; and helpe them on the bedde of
their sorrow *t*, and make their beds in *t* p^a. 41.3
their weaknesse.

Heale and bind vp their wounds, for
great is thy power *u*, and thine hand is *u* p^a. 147.5
not shortened *x*. For when all hope (of *x* Esai. 50.2
worldly helpe) doth faile, that can as-
sist, thy mighty right hand *y* can alter *y* p^a. 77.10
euery thing: yea, if thou onely say the *&c.*
word *z*, the weake shall be healed, and *z* Math. 8
that without the meanes of any natural *&c.*
thing.

Grant likewise that all which are re-
couered, may wel vse their health (least
otherwise they forgoe thorough sinne
that which they receiued by grace) be
thankfull, and alwaies warie *a* least a *a* Ioh. 5.14
worse thing happen vnto them.

And concerning such as it pleaseth
thee to take out of this miserable
worlde, into thine euerlasting king-
dome, confirme those with thine holy
Spirit, that at the houre of their depar-
ture they may peaceably rest *b*, vp- *b* Esai. 57.2
holden with a trust of free remission of
their sinnes, and hope of a ioyfull re-
surrection of the dead, and life euerla-
sting.

Shorten the paines which they suf-

fer now in their mortal bodies & turne
 their sorrow into perfect and eternall
 ioy *c*, & make them willing to be dis-
c Ioh. 16. 20 solved from their bodies *d*, and to be
d Phil. 1. 23 with thee, and to withdraw themselves
 from all such things as doe hinder the
 spirituall course, as are the loue of this
e Ioh. 2. 15 present life *e*, the pleasures of the world,
16 the desires of the flesh, earthly cogita-
17 tions, riches, and vaine glorie.

O Christ our eternall Sauour, wee
 beseech thee, which hauing ouercome
 the sting of death *f*, hast opened the
f I. cor. 15 kingdome of heauen to all beleeuers,
55 *Hos. 13. 14* and according to our faith, wilt come
g 1. The. 1. 4 to be the iudge of the quicke & dead *g*,
13. 14. &c. haue mercy on thy seruants whom
1. cor. 15 thou hast redeemed with thy precious
52 *Mat. 25. 31* bloud, Amen.
33. &c.

7. A Prayer against the temptation of Satan.



Most heauenlie Father,
 and eternall God, vnto
 thee do we cry, protect
 and strengthen vs weak
 and feeble ones, against
 the temptation of Satan : which is the
 sworne

7 *against the temptation of Satan.* 153

sworne an extream enemy to mans
saluation ^a, as a slanderer, & our accu- ^a Reu. 12. 9;
ser, that great dragon, the olde serpent; 9. 10.
which is called the diuell, carying a-
waie the whole world, a coufener and
wicked spirit; a deceiuer, which goeth
about ^b like a roaring lion seeking who ^b 1. pet. 5. 8
he may deuoure.

And especially in this doting age of
the world, as hee knoweth his time of
reigning is but short ^c, and perceiueth ^c Reuel. 12.
the daie of iudgement to be very nigh ver. 12.
at hand, wherein his filthinesse shal be
made manifest to all creatures, to his
euerlasting tormentes: so now he ra-
geth, and raungeth in a deadlie ha-
tred against thy flock, & by all meanes
seeketh the destruction of al mankind,
diuers waies, and by vnspeakeable sub-
tilty doth he lay snares to entrap our
soules; egerly dooth he beset vs, and
all his power & policy doth he power
out against vs: he prieth for an occa-
sion, whereby hee maie allure vs to
shamefull offending, and so at length
horrible to cast vs headlong into ex-
tream desperation.

For as many corporall affections
as be in man, so many occasions doth
he take to tempt vs thereby to wound.

vs, or at least to hurt vs with one prick
or other.

Hee layeth snares to take vs in
wealth, in pouertie, in pleasure, and in
the intisements of the flesh, in anguish
of mind, in ambition and desire of glo-
rie, in the wearisomness of our calling
and inferiour condition, in cares both
for the backe and bellie; in couetous-
ness and loue of money, in lust of re-
uenge.

He tickles some with desire of glo-
rie and promotion *d*: he imprinteth
in others a veine of curiositie and
pride *e*: in others he instilleth suspici-
ons and doubtings of thy diuine will
and prouidence *f*: he bloweth into o-
thers a perswasion of wisedome and
knowledge *g*: some he carrieth away
in securitie *h*: night and day whether
wee sleep or wake he is about vs: and
with foming mouth, and open iawes,
seeketh to deuoure vs *k*: that our senses
may be corrupted from the simplici-
tie, which wee owe to Christ, euen as
the serpent deceiued Eue by his subtil-
tie.

O God, who is able to flie away: or
to persist against so diuers strokes and
assaults of the diuell?

Vnles

7 *against the temptation of Satan.* 155

Vnles thou O most mightie protector, defend vs, alas we perish.

For thou knowest we are too weake to resist, no strength is in vs, no ayde, prudence, or policie is in our nature against so strong and subtile an enemy.

Beholde, our nature is accursed and vnclane *l*, our flesh is weake *m*, our life is transitorie *n*, and we, alas therefore bee cowards and without armour, giuen to sleepe and stothfulness *o*, & endeuor not courageously to withstand the frauds of the diuell.

Wherefore expell from vs this deep sluggishnes of ours, and open the eyes of our mindes, that wee may beholde how great the power, endeuours, strength, and malice of this aduersarie is, with whom we are to encounter.

For wee wrestle not against flesh and blood *p*, but against rules, against powers, against gouernours, and rulers of the darknes of this world, against spirituall wickednesse in heauenlie places.

O thou Sonne of God; which art that blessed seed *q* broosing the head of the most subtile serpent, bring and broose our enemy Satan vnder thy feet *r*.

Thou

1 Gen. 3. 5

psal. 51. 5

Mat. 16. 17

m Luke 22

ver. 55. 56

&c.

n Job. 14. 2

psal. 144. 4

o Ma. 26. 40

p Eph. 6. 12

r Rom. 16

ver. 20

St. Iohn 3. 9

Thou which didst appeare to destroye the works of the diuell, driue awaye from vs lying spirits ; that they hurt vs not.

Mat. 4.
verse 1. &c.
Mark. 1. 12
Luk. 14. 1
u Reu. 20
verse 2. &c.

Thou our chiefe champion, which of thine owne accord entredst into tentations ; that so thou mightest, as it were hand to hand wrestle with our enemy, and purchase a triumph for vs by thy victory, holde him fast bound, that he exercise not his deuiles vpon vs, as hee desireth: make vs partakers of thy victory, that euen as thou in thy bodie ouer camest the diuel: so thou wilt vtterlie dispatch him in thy members.

1 Mar. 4. 10

And therefore giue vnto vs thine whole armour, that like right soldiers we may resist in the euill day, and vanquish our enemy.

y Eph. 6. 13

Girde vs with thy truth ; put vpon vs the brest-plate of righteou'ness; and let vs bee shod in the preparation of the Gospel of peace.

24. 15. 16

17 vs the brest-plate of righteou'ness; and let vs bee shod in the preparation of the Gospel of peace.

Above all things giue vs the shilde of faith, which can extinguish all the fire darts of wicked spirits, Bestowe vpon vs the helmet of saluation, and the sword of the spirit, which is the word of God, that through thee wee may

maie encounter valiantlie, and gloriouslie attaine to the victory.

And holy spirit, A mighty GOD, comforte thou, and strengthen our mindes against so diuers conflicts of Satan, which besetteth vs by manie snares, and especiallie then most of all dooth he seeke our destruction, when we seeke deliuerance by other meanes then by the word reuealed. Graunt therefore, that, leauing the word deliuered vnto vs, wee looke not after new reuelations, or violent rauishings, but may resist the diuel by thy word, so will he fly from vs, Amen.

8. Euening Prayer, on
Wednesdaie.



Lord God, which arte our life, and the strength of our daies, our vpholder, protecting vs from our youth, we thank thee this euening, and with our lippes we extoll thy wonderfull goodnes, because

cause thou hast defended vs this daie
against all aduersities both of body and
soule.

b ps. 14. 1. 1. 2 O Lord vnto thee doe wee crie *b*,
heare vs, hearken vnto our voice when
wee crie vnto thee. Let our praiers bee
directed in thy sight as the incense, and
let the lifting vp of our hands be an e-
uening sacrifice.

ep. 2. 90. 13 For thou delightest not in the offe-
ring of Bulls & Rams *c*, but the sacri-
fice of thanksgiuing shall honor thee.

14
d Sir. 35. 1. 2 Whoso keepeth the Law *d* bring-
eth offerings enowe, hee that holdeth
fast the commandement, offereth an
offering of saluation. He that is thank-
full to them which haue well deserued,
offereth fine flower: & he that giueth
almes, sacrificeth praise.

Phil. 4. 18

Therefore in this euening-tide doo
we offer vnto thee, the continuall sacri-
fice of thanksgiuing *e*, praising thy
1. Chr. 16 goodnes for thy mercifull protection
verse 37 and defence.

We wil commend thee for thy truth:
and sing to thee, O thou most Hie: our
lips shall sing of thee, and our soules
which thou hast redeemed: yea and
our tongues shall dailie speake of thy
righteousnesse.

We

We will giue thanks vnto thee f, O ^{psa. 138. 1}
Lord, with all our whole heart, because ^{2. 3}
thou hast heard all the wordes of our
mouthes.

In the sight of the Gods wee will
praise thee.

We will worship toward thine holie
Temple, and celebrate thy Name, be-
cause of thy great mercie and truth.

For thou hast magnified thy Name,
and thy word aboue all things. When-
soeuer we called vpo thee thou diddest
heare vs, and induedst our soules with
much strength.

And now we crie vnto thee O Lord,
with our voice g, yea in thy sight doo ^{psa. 143. 1}
weepowre out our praiers, and in our
trouble do we vtter them before thee,
that thou maiest pardon all our offen-
ces, and those especially which we haue
committed this day.

Bring not into thy iudgement, O
Lord, all our idle and vaine wordes h, ^{h Mat. 12. 36}
pardon our babling, and vaine speech,
and impute not our foolishnes vnto vs.

Be mercifull vnto vs, O Lord: for we
are greatly pensieue for our sinnes, our
hearts be troubled within vs, and the
feare of death is fallen vpon vs.

Fearefulnes and trembling are come
vpon

ipſa. 55. 4

vpon vs ; and an horrible dread hath ouerwhelmed vs.

But O Lord, absolue vs from all our sinnes through hy word, bringing vnto vs the ioyfull tidings of gracious deliuerance.

kpl. 86. 4. 5

O comfort the hearts of thy seruants k: for vnto thee, Lord, haue wee lifted vp our soules. For thou art mild, gentle, and of much mercie to as manie as call vpon thee.

lpſa. 118. 6. 7

Blessed bee the Lord, which hath heard the voice of our humble petitions l.

O God thou art our strength, and our shield, our hearts trusted in thee & wee are holpen, therefore our hearts do daunce for ioy, and in our songs wee will praise thee.

mpſ. 114. 2. 5

6. 7

We cried vnto thee, O Lord, and said m, Thou art our hope, and our portion in the land of the liuing. Consider our cōplaint, for we are brought verie low. O deliue vs from our persecutors: for they are too strong for vs. Bring our soules out of prison, that we may giue thanks vnto thy name.

O holie Trinity, and perpetuall vnitie, protect vs this night, that the diuelli haue no power ouer vs.

O Father, gouerne vs by thy power,
O Sonne, reuiue vs with thy wisdom,
and lighten vs, O Holy-ghost, with thy
vertue.

O Creator bee thou present with vs.
O Redeemer aide vs: O our Comforter
abide with vs.

The Lord blesse vs ⁿ, and keepe vs. ^{n Num. 6}
The Lord make his face to shine vpon ^{24.35}
vs, and be merciful vnto vs; The Lord ³⁶
lift vp his countenance vpon vs, and
giue vs peace.

This blessing of God be this night
and euermore a safetie, and protection
against al enemies, both visible and in-
visible, that they hurt vs not any way.

Euen as the pillar of cloude ^o in the ^{o Exod. 14}
desert stood betweene the tents of the ^{19.20}
Egyptians, & the tents of the children
of Israel, that none hurt might come
to the people of Israel; so bee thou, O
Lord, the protector of our soules and
liues, be thou, we beseech thee, an iron
pillar vnto vs ^p, that such as are our eni- ^{p Ier. 2. 8}
mies preuaile not against vs, and bee
thou a brazen wall ^q between vs, & all ^{q ler. 15. 20}
our aduersaries, that they come not
nigh vs to our hurt.

Giue vs this night a good sleep, that
quietly without cares and anguish of
mind.

mind wee may rest this night; let not troublesome dreames, and fantasies, in which is vanitie, disquiet vs.

Let our sleepe be sweete and healthfull to our bodies, that waking in the morning wee may rise in good health, and delight in thee our God.

Graunt also that both being in bed, asleepe, and awake wee may alwaies remember our death, which is a passage to an immortal life, and with all our ioyfull resurrection to euerlasting glorie, Amen.



I. On

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1. On Thursdaie,
Morning prayer.



Christ which art the
light and the daie
dwelling *a* in the
light that no man
can attaine vnto ,
the brightnesse and
clearenesse of the eternall Father , the
bright morning starre *b* driuing away *b* *Reu. 22. 16*
the darkness of night , & bringing the
light of the day ouer the face of the
earth:

We will blesse thee all our life time,
and lift vp our hands in thy name with
thanksgiuing , because thou hast been
our defender *c*.

cp sa. 36. 3

Vnder the shadow of thy wings we
rested quietly, in thy lap we lay secure
and safe. We slept and tooke our rest,
and yet rose againe. For the Lord de-
fended vs, and was our aide.

God is in the mids of vs *d* , therefore
we will not be moued: God wil help vs
and that right early , that wee may re-
ioice in his saluation.

dpsa. 46. 3

O thou onelie begotten Sonne of
God , which sittest at the right hand
of God thine Almighty Father , wee
most humblie beseech thee by thy
glorie

e Acts 1.3

Luke 24.51

f Esa. 44.22

glorious ascension into the heavens,
e wherby thou diddest pierce the thick
cloudes, that thou mightest put away
our iniquities like a cloude and wipe
away our sinnes, wherby thou, which
art the Sunne of righteousness, art hid-
den, that neither our soules can behold
thee, neither our prayers ascende vnto
thee, like a mist.

g Esa. 59.9

h John 1.9

Let thy light shine ouer vs this daie
(like the cleare day star piercing the
thicke mystes) to the expelling of the
darknes of our vnderstanding g.

For thou art h the true light lighte-
ning euery man that commeth into
this world.

i 2. pet. 1.19

Clarifie our hearts, and driue away
the darkness of errour and ignorance,
that, as at the breaking of the daie,
darknes doth vanish; so all the dark-
ness of our mindes may be remooued,
that wee continue not in the dungeon
and shadowe of death, but may ap-
proach to thy word i as to a candle shi-
ning in a darke place, vntill the daie
dawne, and thou the day-starre arise in
our hearts.

k psa. 90.16

l

Deu. 21.12

Let thy worke appeare to thy ser-
uants k, & thy magnificence, towards
the sonnes of men.

The

The glorious maiestie of the Lord
be vpon vs, & prosper the worke of our
hands vpon vs, O prosper the works of
our hands.

Let vs not forgetting thy comman-
dements, *l* decline from them either
to the right hand, or to the left, but
make vs to meditate vpon them rising
out of our beds, and binde them for a
signe vpon our hands *m*, and tie them
to our fingers, and write them on the
table of our hearts, that the memory
of them at no time depart out of our
minds.

O Lord, wee haue called vpon thee
day by day *n*, wee haue stretched out
our hands vnto thee.

In our trouble do we lift vp our hands
vnto thee, O Lord, beseeching thee
most humbly to keepe vs this day, and
all our life time from the place of hel^o,
and to deliuer vs from the clawes of
the vngodly.

O Lord, be mercifull vnto vs, wee
haue longed for thee, bee thou our
help and shielde *p*, and our situation
in the time of trouble. Send downe
thine hand from aboue *q* and deliuer
vs. Stretch forth thine arme with pow-
er, strengthen thine hand, and lift
vp

1 Deu. 28. 14
Iosua. 1. 7. 8

m Deut. 6. 7
8
9
pro. 7. 3

np sa. 88. 9

op sa. 49. 15

p Psal. 33. 10

q psal. 144. 2

vp thy right hand to saue vs.

2 psa. 13. 13
&c.

Arise now, O Lord r, put forth thine hand, and forget not the poore. Breake thou the power of the vngodly and malicious, that we without fear of danger may confesse and praise thee.

1 psa. 131. 7

Though we walke in the midst of trouble, yet wilt thou refresh vs; and against the furiousness of our enemies wilt thou stretch forth thine hand, and thy right hand shall saue vs, that all maie knowe and vnderstand that this is thine hand, and that thou hast saued vs.

Therefore wee will praise the Lord which stood at the right hand of the poore to saue his soule from the persecutors.

2 psa. 109. 31

O most mightie protector, keepe vs likewise from all bodily harme.

2 psa. 69. 2

Deliuervs from the mire that wee perish not, deliuervs from such as hate vs, and from the deepe waters, that the flouds ouerwhelme vs not, neither the deepe swallowe vs vp, protect vs with thine hand that wee perish not by thy fierie darts.


2 psa. 89. 9

Thou God rulest the vertues of the elements, which thou hast created, and guidest the raging of the sea &c.

For

For thou art the God y which fra-y Amo.4.13
 mest the mountaines, and makest the
 windes, & declarest vnto man what his
 thought is, thou makest the morning
 and darknes, and walkest vpon the hie
 places of the earth, the Lord God of
 Hostes is thy Name, worlds without
 end, Amen.

2. A thankesgiuing vnto God for our foode.

 E thanke thee, king of glo-
 rie, Lorde of heauen and
 earth, because thou hast
 from our youth to this pre-
 sent houre maruellouslie nourished vs,
 giuing vs meate, drinke and clothing,
 with all other things pertaining to the
 sustentation of this our life.

Naked and bare came we out of our
 mothers wombe *a*, wee brought no- *a* Job. 1. 21
 thing into the world *b*, but whatsoe- *b* Eccl. 5. 14
 uer wee haue, thou gauest the same *c* *b* 1. Tim. 6. 7
c 1. Cor. 4. 7
 yea, it was afore wee were borne, and
 in our mothers wombe didst thou or-
 daine things necessarie for this life,
 and sufferest vs to enioie all things a-
 boundantly.

All

Alwaie thou hast a care of vs, as
 d ps. 103. 13 Father hath of his children d, neither
 Esa. 49. 5 art thou ignorant that wee stand in
 neede continually of thy blessings,
 and daily are destitute of new reliefe:
 all which thou giuest after thy wonted
 and vnspeakeable goodnesse.

We acknowledge that whatsoever
 wee haue, or possesse, it is thy gift, and
 confesse thee to be the fountaine of all
 e Iam. 1. 17 good things e, and perceiue thy fa-
 therly goodnes to be spread not one-
 ly ouer all mankind, but also euer the
 f ps. 36. 6 brute creatures f. Thou giuest meate
 to all flesh: thou giuest fodder to the
 cattell; and feedest the young rauens
 g ps. 147. 9 that call vpon thee g.

For corporal goods are not distribu-
 ted among men by chance, or without
 thy prouidence; neither be they attai-
 ned by the only industry and power of
 h Deut. 28. 8 man h.

Thou giuest; and we gather; thou
 openest thy hand; and all liuing crea-
 tures are filled with thy ble- sing. For
 without thee all our indeuours bee in
 vaine, & if thou blesse not our labours,
 wee doe but beat the wind, and receiue
 no profit.

Great is thy mercie, O Lorde,
 which

which disdainest not to provide for
finfull flesh.

O Lord our God, great are thy wonderous workes k which thou hast done k p^{sa}. 40. 5
for vs, the which we cannot so much as
in thought comprehend, much lesse in
words exp^{re}s.

When wee would report and vtter
them, wee found them more than wee
could recite.

But, notwithstanding thine infinite
benefits cannot bee comprehended of
man; yet will wee not surcease to set
forth thy praise, nor hide thy goodnes
from the sonnes of men, but will de-
clare it, & speak of thy truth from one
generation to another.

Blessed art thou, O our G O D, for
euer and euer l, all that is either above
in the heauen, or in earth beneath, is
thine.

I 1. Chr. 29
verse 10
11
12

All things come from thee, and from
thine handes wee receiue whatsoeuer
we possess. And all those things of thy
meere mercie without our merites or
worthines.

Therefore we will magnifie the Lord
which doth mightie things in all the
corners of the earth, which dooth nou-
rish vs from our mothers wombes m, m p^{sa}. 71. 6

K

and

and giueth vs all good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace may abound towards vs, continue, and defend vs while we liue.

A& 17.25 O almightie and mercifull Father, by thy breath we took life, the which through thy blessing doth abide in vs; In thee we liue, moue, and haue our being.

o Dent. 8.3
Mt. 4.4
Luke 4.4

For man liueth not by bread only, or by his owne wisdom and forecast, neither art thou bounde with a fatall chaine of second causes, but by thy decree and will we enioy life, & all things created at thy beck do continue whilst thou thinkest good.

Eccl. 1.2
OT
II
CE

Giue vs not onely store of all things to the necessitie of our life: but grant a fo to our meate and drink vertue and power to relieue and strengthen our bodies. For thou alone vpholdest all things by thy word of power p.

p Heb. 1.3

Vnlesse thou daily diddest feede vs, with thy hidden grace, which thou doost inspire into the bread to feed vs, all the heapes of our yeerely increase were to small purpose.

Gen. 1.11

For be it, that there be abundance of wheat, wine, and of all other things:

yeo

yet vntlesse they be watred by thy blessing, quickly would al com to nought, and we should perish for lacke of food in all that abundance. For all the substance which wee possesse, what is it without thou prosper, and fructifie the same with thy blessing?

And albeit wee feede on breade *q: q Mat. 4. 4*
yet wee ascribe not our life to the ver- *Deur. 8. 3*
tue of the bread; neither is thy power tied to the bread, nor mans life included within the same, but altogether it dependeth vpon thy will & good pleasure.

Wee beseech thee for thy most large and bountifull liberalitie, cast vs not off in the time of our olde age, and *rp sa. 71. 9*
when our strength faileth vs forsake vs not.

Likewise confirme our faith that we distrust not thy promises, neither be we driuen from thee by any meanes, seem they neuer so contrarie to naturall causes.

But giue grace that wee may withdraw our eyes from all worldlie consultations, and as touching our foode, and other necessities for this life, maie whollie depend vpon thee, and at no time goe beyond the limites *which*

which thou hast prescribed, through our Lord Iesus Christ, which liueth & raigneth with thee for euermore. Amen.

3. A Prayer for vnitie in Religion.



Eternall God which hast called vs to the vnitie of the true Catholike faith, and gathered vs by thy Word into the lappe of thy Christian Congregation, that
Eph. 4. 4. 5 wee may bee all of vs one body *a*, and one spirit, euen as wee are called, in
6 one hope of our calling. One Lord, one faith, one baptisme, one God, and Father of all, which is aboue all, and through all, and in vs all. For euen as thou Father art in thy Son, and he in thee *b*: so should we also be one in thee
1 Jo. 17. 13 our God.

And therefore we crie vnto thee, O almighty Father, & eternal God, teach
ep. 36. 1 vs thy waies *c* that we may walke in thy truth; O knit our hearts vnto thee that we may feare thy name.

Grant that all thy faithfull may be
Phil. 1. 2 like affected *d*, and of one minde, as
Rom. 12. 16 thou

thou art, thinking the same thing after the example of Christ our Saviour, and that as well in mindes *e* as *e* Rom. 15. 6 with mouth we may agree among our selues, both in true doctrine and in outward behauour of conuersation, For the scope of the Churches felicitie consisteth in the vnitie of true faith and religion.

Keepe vs in the true vnderstanding, & right knowledge of thy sacred scriptures, that without strife & contention we may speake one thing *f*. *f* 1. cor. 1. 10

Let there bee no dissention nor schismes among vs: let nothing bee done through contention *g*, or of *g* Phil. 3. 16
vaine glorie, but let vs bee one bodie, endued with one minde, and iudgement; according to thy Word reuealed; vntill wee attaine *h* to the vnitie *h* Eph. 4. 13
of faith and knowledge of thy Sonne *i* into a perfect man, according to the *i* measure of the age of the fulnesse of Christ, which is the head, by whom *k* the whole bodie being coupled and knit together by euery ioynt for the furniture thereof (according to the effectuall power which is in the measure of euery part) receiueth increase of the bodie, vnto the edifying of it *l*

selfe in loue.

1 Ioh. 17. 21 O most holy Father, keep vs by thy Name, that we maie bee one in thee, and that among vs which are beleeuers, there may be one heart and one minde.

1 Ioh. 17. 21 O Christ our only Sauior & Mediatour, which before thy passion didst pray that wee might bee one in thee, euen as thou art in thy Father, grant that thy Church may be at concorde, and agree in one true faith and confession.

1 Acts 2. 42 Let there continue amongst vs a godly consent: let there bee one agreement in faith, one minde in prayer, that we may growe vp in thee, and that all our hearts may be coupled together by the bond of the Spirit, vsing thy gifts as they should bee, to the aduancement of thy glorie, and to the common profit both of thy Church and common weale, and walking worthie our calling, whereunto wee are called, with all humility and gentlenes, with all lenitie, forbearing one another throughly charitie, being careful to keep the vnitie of the Spirit in the bonde of peace.

in Eph. 4. 1. 2

Repress the furiousnesse of Satan,
which

which soweth dissention among thy flocke to weaken our faith, & to hinder our prayers, whereby thy glorie is defaced. ^{n Mat. 10. 25 39}

Graunt therefore that we proue not desirous of vaine glorie, prouoking one another, & enuying one another, that we bite not one another to our destruction. For of emulation spring contentions, which being once enflamed, boyle out into mortall diuisions. And as many as maintaine emulations, contentions, & factions, are carnall people, and people 1. Cor. 3. 3 walke as men.

Wherefore take from vs the zeale of the flesh which is foolish, and let all enuie, wrath, pride & arrogancie be far from vs. ^{q Eph. 4. 31}

Likewise let vs auoide foolish and vnlearned questions, knoweing that they ingender strife & contention, and serue for nothing but to the subuerting of the hearers, and engrafting of errors. ^{r 1. Tim. 4. 1. Ti. 6. 4. 20}

Where a desire of strife is, there certainly God dwelleth not: and they which raise tumults of nothing, & disquiet thy flock, those wilt thou O Son of God destroy. ^{f 1. Jo. 4. 10}

Come holie Spirit, replenish the
K 4 hearts

hearts of the faithfull, and inflame in them the fire of thy loue, which once didst gather the nations into the vnity of the faith thorough the diuersitie of tongues :

1 Act. 2. 4

Ioine our hearts together, that wee may nourish Christiā concord among vs, and that we all glued, as it were together in louing hearts, may be of one mind in thee, so shall thy pure doctrine zealously be maintained, and no false interpretation of the Scripture obstinately defended.

4 Act. 4. 32

Bring home to thy fold all such as are turned from the vnity of true religion, that there may be one pastor and one

1 Io. 10. 19 folde.

Eze. 37. 23

To such as are gone out from vs, grant constancy, that they may continue with vs teaching the Gospell, to the saluation of the hearers.

7 Ro. 16. 17

Ioh. 3. 10

And if it fortune that any, contrarie to the doctrine which we haue learned, raise dissention and offences, graunt that wee may auoide them, least the hearts of the simple, through their sweet perswasions and flatterie be deceived.

2 1. Co. 14. 33

2. The. 3. 16

O God, author of peace, and concord, giue grace that euery one of vs may

maie thinke the same thing according
to our Sauour Christ, Amen.

4. A Prayer for peace.



Most high God, & Ho-
lie father, which art not
the author of dissention,
but of peace *a*, not of
confusion, not of inordi-
nate life, but the keeper of discipline &
quietness, from thee come holie co-
gitations, good counsels and righteous
deeds.

21. cor. 11. 33
2 cor. 13. 12

Giue vnto vs thy seruants that peace
which the world candot giue, that both
our hearts and works may be applied
to thy commandements, and that our
dayes, through thy protection, bee al-
waies quiet from trouble.

Gouerne thou the whole state both
of the Church and Common-weale,
and rule our life, that in our daies iu-
stice may take place *b*, and peace con-
tinue as long as the moone shall haue
her course.

b ps. 73. 7

Speake thou peace vnto the com-
mon people *c*, and to thy Saints, and
likewise to them which are conuerted
and turned to a better mind.

c ps. 85. 8

K. 5.

Let

psa. 85. 9

Let thy saluation be nigh them that feare thee, that glory may dwell within our land.

20

Let mercy and truth meete together, yea, let iustice and peace embrace each other.

21

Let truth arise out of the earth, and rightcousness looke downe from heauen.

psa. 124. 3

Let the mountaines *d* and the hills bring peace to thy people by iustice.

Blesse Lord all Countries, Cities Townes, and places where thy word doth abide and is purely preached.

Let them haue much peace that loue thy lawe and doctrine, and lette them be without stones to stumble at, and offences, let their peace be within their walles *e*, and prosperitie within their palaces.

psa. 124. 7

O Lord strengthen the locks of our ports, and blesse thy children within them, put peace for our endes, and boundes, and fill vs with the fat of the corne, that thou king of glorie & the Lord of hostes mayest enter by our gates *f*, and thy pure word abide not onely in our walles, but also in our willes, to the glorie of thy Name, and comfort of our soules; and that ho-

ned

nest discipline together with integrity
of vertue, manners, and humane litera-
ture maie be maintained.

O eternall God, which hast called
vs in peace, grant that with all men, as
much as in vs lieth we maie haue
peace: and let vs account of holines;
without which none shall see the Lord.

Allwaie our hearts, that wee may
cleane forget all iniuries, & forgive
each other in many things, least by re-
uenging our selues we take awaie the
publike tranquillitie.

Represse the diuell, the breaker of
godlie concord and Christian peace,
which ranging throughout all regions:
soweth euerie where the seede of strife
and debate.

O God of peace, which makest an
end of warre in all the world, and
breakest the bowe, and knappst the
speares asunder, and burnest the cha-
riots with fire: protect vs from warre
& slaughter: scatter the nations that
delight in war.

Breake thou and hinder all euill
counsellers, and the purpose of such as
minde and thirst after nothing else but
the shedding of innocent blood.

Confound them in their imaginati-
ons.

opla. 6. 10. ons & that they take none effect, let them be turned back and put to shame.

Let them come to shame and perish through their owne imaginations p, that Churches and schooles well ordained bee not ouerthrowne, nor idolatrie get the dominion ouer vs.

Ingrast therefore into all men of what calling so euer, a desire of peace q; contented mindes in their vocations, and a carefulnesse to aduance the welfare of that place where they dooe abide: so shall they, neither through a desire of others wealth, nor by ambition or vaine glorie raise any tumults to our disquietnes.

And where strife, contention and discord is among men, there do thou O most mightie God, reconcile their heartes and mindes, that those flames and fires maie speedily bee put out. For thou canst conclude a truce for vs r with the stones of the ground; & compell the beasts of the field to seeke those things as belong to our peace, & the Wolfe to dwell with the Lamb s, and the Leopard to lie down with the Kid.

Therefore make our tabernacles safe and quiet, that about them there may

maie bee a rich tranquillitie which
maie abound like the streame running
ouer his banks, and our righteousnesse
as the waues of the sea, which is neuer
without water. Esa. 48. 18

In the Lord shall we haue our wished
peace, and the work of righteousnesse
shall be peace, and her fruite rest and
quietnes for euer. And thy people
shall dwell in the ynnnes of peace, & in
sure dwellings, in safe places of cōfort. Esa. 32. 17
18

In ioy shall we go forth & & retorne
in peace; the mountaines and hils shal
sing with vs for ioy, and all the trees of
the field shall clap their hands. Esa. 5. 12

Heare vs, O Lord of peace, and
grant that thy peace which passeth all
vnderstanding, may keepe our hearts
and mindes in our Lord Iesu Christ,
which liueth and raigneth with thee
in the vnitie of the holy Spirit a God:
now and for euermore, Amen. 2. Th. 3. 16
Phil. 4. 7

5. A Prayer for vnbe- leeuers.

VNnto thee do we crie, O Lord,
Father and maker of all men,
which art rich vnto all that call
vpon: Gen. 1. 1
Gen. 5. 1
psa. 139. 18

b Ro. 10. 12 vpon thee *b*, & which commandest the
 Eph. 2. 4 light to shine out of darkness: for thou
 wilt that all men should be saued and
 e 1. Tim. 2. 4 come to the knowledge of the truth.

And therefore of thy great love
 thou diddest call vs to the participati-
 on of the lotte of the Saints in light,
 which are by nature the children of
 d Eph. 3. 12 wrath and of death; aliens *d* and
 19. 20. 21 strangers from the Testaments of
 promise hauing none hope, and with-
 out God in the worlde: but now are
 fellowe Citizens with the Saints and
 of the houshoulde of God, built vpon
 the foundation of the Apostles and
 Prophets, Iesus Christ being the
 heade corner stone, which susteineth
 the whole building by his worde of
 power.

Heare vs thy seruants making sup-
 plication for such as yet haue not
 heard the sound of the Gospell *e*, nei-
 ther knowen thy Name, but sitting in
 darkenes *f* and in the shadow of death
 haue their mindes darkened *g* and are
 alienated from the life of God by the
 ignorance that is in them, and carried
 awaie vnto dumbe idols *h*, and fained
 gods, euen as they are led, and runne
 to worship that which is no god.

Giue

Giue grace, that thy word may bee
known among them ; and preached i *Esa. 19. 24*
in euery land, and the sound thereof
go out into the endes of the world k, *k psa. 19. 4*
that thou maiest bee found of them *Ro. 10. 18. 30*
which sought thee not, and famous a-
mong such as neuer asked after thee.

Send forth thy word that they may
be healed l, and walke no more in the *1 p. 107. 20*
vanities of their minde.

O God, Father of our Lord Iesus
Christ, King of glorie m, giue them *m Eph. 3. 17*
the Spirit of wisdome and reuelati- *1. 19. 20, 21*
on through the knowledge of thee,
lighten their mindes that they maie
knowe, what the hope is whereunto
thou hast called vs; and how preti-
ous the glorie of thine inheritaunce
in the Saintes; and how excellent the
greatnesse of thy power towarde vs,
which belecue according to the wor-
king of this mightie power, which
thou hast wrought in him, when hee
was raised by thee from the dead, and
placed at thy right hand in heauenlie
places about all principalities & pow-
ers.

Open the hearts of vnbeleeuers,
that hearing thy word they may ac-
knowledge thee the onelic true God
and

n Ioh. 17.3 **n**, and Iesus Christ, whom thou hast sent, and maie worship thee the Father in the Son, & the son in thee the Father with the Holy-ghost, euen as thou hast reuealed thy selfe.

Take the vaile from the harts of the
o 2.cor. 3.13 **Iewes**, least being blinded in the
p Ro. 9.23 **reading** of the olde Testament, they
1 pet. 2.8 **stumble** at the stone **p** and rocke of of-
 fence by incredulitie, and hardnesse of
 their hearts, that thy Sonne Christ
q 1.co. 2.33 **crucified** **q** and preached, be not vn-
 to them a stumbling blockke, and thy
 Gospell the sauour of death vnto death
r 2.cor. 1.16 **r**: but that being conuerted by true
 faith to the knowledge of thee the
 Father in the Sonne, their face being
 vncouered, they may behold thy glo-
 rie, knowing by the writings of the
 Prophets, the Messias, whom thou
 hast appointed to be the sauour of the
 world.

Likewise gather thou the Gentils
1 1.co. 3. 23 **(to whom the Gospell; the word of the**
cross is meere foolishness) into thy
 Congregations, that they may em-
 brace thy mystery, casting off all flesh-
 lie wisdom, and lead all their cogita-
 tions captiue **to the obedience of the**
Gospell.

More:

Moreouer our prayer and supplication is, not onelie for those aboue mentioned, but also for such as either (although they resist not thy trueth and pure religion openlie and obstinately) professe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vpon Saints departed out of this life; or bee addicted to outward ceremonies ^u and rudiments of this worlde, burdening their consciences with mens obseruations, and traditions of their Fathers ^x; or trusting to their owne righteousnesse, or rather to the workes and ^x deedes of the flesh, refuse and make little account of thy righteousnesse ^y, ^y which is the true iustification, and go about to establish their owne righteousnesse. But Christ is the ende of ⁴ the Law for righteousnesse to as manie as belecue. And ^z another foundation can no man laie, then that is laid in thy Sonne the Messias, which is the way, ^a the truth, the life, and the end of ^a the law ^b.

u Col. 2. 8

x Matth. 15
2. 9

y Rom. 10. 3

z 1. cor. 3. 11

a Ioh. 14. 6
b Rom. 10. 2

For by his perfect obedience and fulfilling of the Lawe, by his innocent and bitter death, he hath restored vnto vs true saluation, and perfect

c Ioh. 3. 15

feet righteoutnesse, that euerie one
which belecueth on him might not pe-
rish, but haue euerlasting life.

O God, the sight of the blind, bring
them home againe, which through ig-
norance either are intangled in doubt-
full labyrinthes, and grosse errours, or
countenance polluted religion, that
lightened by thy Spirit, they may re-
turne into the right way *d*.

d Ioh. 6. 44

65

And such as with impudent faces, &
stiffe neckes, doe obstinately with an
affected ignorance withstand thine ho-
ly Spirit, whose senses the God of this
world hath blinded *e*, that the light of
thy glorious Gospell shine not ouer
them, repress and bridle their malice,
that by slaughters & persecutions they
neither trouble nor destroy thy church,
Amen.

e I. cor. 4. 4

3. A Prayer for our be- nefactors.



Mercifull, faithfull, and
loving God; rewarder
of all good works *a*:

For as much as in-
gratitude is the most
odious

a Mat. 10. 42

Mar. 9. 1. 1

odious and detestable vice of all, the
which both thou doest abhorre, and no
wise man can abide, as a thing deser-
uing infinite paines and rigorous pu-
nishments. For hee which rendereth e-
uill for good *b*, euill shall not depart *b* pro. 17. 13
from his house. And *c* the hope of the *c* Wis. 16. 29
vnthankfull shall melt away like the
winter yce, and flowe away as vnprofi-
table water.

Wee beseech thee giue vs gratefull
minde, alwayes remembring benefits
receiued, least forgetting the merits
exhibited vpon vs, wee fall into the fil-
thie and abhominable fault of ingrati-
tude.

But gouerne vs with thine holy Spi-
rit, that wee may alwayes giue thanks
vnto thee, O most bountifull God, for
such benefits as thou hast bestowed,
not vpon vs onely, but vpon all man-
kinde *d*.

For creating vs after thine owne *d* Pla. 116
image *e* for redceming vs being sin- *e* 12
ners forlorne, and condemned, for *e* 17
deliuering vs vnto sinne, death, and *e* Gen. 1. 26
hell by the most holie and pretious *e* Col. 3. 10
bloud of thy deare Sonne *f*: for be- *f* 1 per. 1. 19
flowing thy righteousnesse, thine holy *f* Heb. 9. 14
Spirit, and euerlasting life vpon vs,
for

for conseruing our soules and bodies safe and sound; finally for giuing, and that abundantly, all such things as are necessarie for the sustentation of this life; and besides, for thy merciful protection against all daungers; all which thou doest of thy meere mercy and fatherly goodnes, without any merits or worthinesse of ours.

And therefore we will extoll thee, O God of our life, and yeeld thanks to thy Name, O most high. For thou
 g pfa. 136. 1 art gracious g, and thy mercy endureth for euer.

We will giue thee thanks, O Lord,
 hpl. 57. 9. 10 among the people h: we will sing to thee among the natiōs. For the greatness of thy mercie reacheth vnto the heauens.

So infinite and great are thy benefites conferred vpon vs, O Lord, that we are vnable to conceiue them in our minds i.
 ipfa. 40. 5

Notwithstanding, our mouthes shal speake of thy righteousness and saluation k: for wee knowe none end thereof.
 k pfa. 71. 15

What recompence shall wee make to the Lord for all the benefits that hee hath done vnto vs l? Wee will take vp
 l pfa. 116. 12 the

the cup of saluation, and call vpon the Name of the Lord. We will pay our vowes vnto the Lord in the presence of his people.

We will neuer forget thy benefits & wondrous works which thou hast done for vs. To thee, O God the Father, be thanks for all things in the Name of our Lord Iesus Christ.

Secondly, we thinke it our bounden dutie to pray for our benefactors that haue begot, brought vp, taught & promoted vs, that it would please thee to repay them, and all other for whom we are bound to pray, whose necessities are knowen to thee.

These we commend to thy mercy in our praiers, that thou maist bless them both with temporall and euerlasting rewards.

O celestially God, and most excellent recompencer, thou hast power and mercy to render to euery one according to their works. Do well, O Lord, vnto those that be good and true of heart.

Vouchsafe to reward all our benefactors; let them receiue most plentiful benefits according to the multitude of thy mercies.

Shew

psa. 116. 13

14

15

m Eph. 5. 20

n psa. 62. 12

Mat. 16. 27

Rom. 2. 6

opla. 125. 4

p 2.Ti.1. 18

q Ro.14.10

2. cor. 5. 10

r Mat. 25. 40

f Mat. 10. 41

Mak. 9. 41

t 2. cor. 9. 6

upsa. 41. 1. 2

3

x Ecc. 3. 15

16

Shewe mercie vnto them, O Lord
that haue comforted vs ; and so bleſſe
their families, that they may finde
mercie with thy Sonne our Lord and
Saviour Christ at that day p when we
shall all appeare before his tribunall
ſeate q to giue an account of our
works.

O Sonne of the liuing God, which
doeſt aſcribe and impute the ſame to
be done vnto thee r which is extended
vnto any of thy ſeruants ; and doeſt
promise a moſt liberal reward euen for
a cup of colde water ſ, requite according
to thy woonted goodneſſe, euen to
one which haue extended the works of
mercy, and the duties of humanity vnto
on vs, that they may be bleſſed, & en-
riched mightily t with the increaſe of
good things.

Hee which hath conſideration of
the poore and needie u, let him be
deliuered, O Lord in the euill daies
Keepe him, giue him life, make him
bleſſed in the land, and giue him victorie
vp to the wil of his enemies : but comfort
him when he lyeth ſicke on his
bed, and in the day of trouble heare
his prayers. Let his almes be alway in
thy ſight x, and be mindefull of him

Lord for euer, that when he falleth hee may
be vpholden.

find Graunt, O Lord, that according to
our abilities we may recompence be-
nefits receiued ; and shew our selues
grateful indeed, that our leaues wither
not, neither that we like withered trees y Sirac. 6. 9
be cut downe.

Be mercifull vnto vs, O God, raise
vs vp againe, that wee may rewarde 2 psa 41. 10
them.

And if we haue not wherewithall to
requite their curtesies, a let them bee a Lu. 14. 14
rewarded in the resurrection of the
just ; reward them, O God, on our be-
halfe ; O Lord thy mercy b indureth b psa. 138. 8
for euer.

O GOD, the Holie ghost, take c Ecc. 28. 1
from vs the desire of reuenge, least
rendering euill for euill to anie man,
we purchase the like punishment: but
while time serues d, let vs do good vn- d Gal. 6. 10
to all, especiallie vnto them which are
of the household of faith, according to
the example of our heauenly Father e, e Mt. 5. 45
who is blessed for euermore, Amen.

7. A Prayer against the offences of this world.



a *Ag. 16. 24*

Heauenly Father, and eternall God, which hast created the world *a*, and so diddest loue the same, that thou gauest thine

b *Ioh. 3. 16*

only begotten Son *b*, that whosoever belecueth on him should not perish, but haue life euerlasting:

c *2. Io. 5. 19*

d *1. Io. 2. 10*

The whole world lying in wickedness, *c* dooth not confess thy loue: it is altogether giuen to pleasure *d*, full of carnall concupiscence; lust of the eyes and pride of life.

e *Ioh. 3. 19*

It is the malignant Church which is the sinke of sinne, and a confused heap of wicked men, which loue darknes *e* more then light.

f *Matth. 24*
verse *38*

All things in this diseased world are replenished with outrageous wickednes, *f* and horrible offences; especially in this last doting age, wherein most greuous and lamentable finnes doe raigge, and all things leese continuallie of their vertue.

For what dooth increase, but the contempt of God and his word, vngate-

7 *against the offences of the world.* 193

gratefulness, belliecheare, riotousness,
vnlawfull pastimes, and shamefull a-
buse of all good things? From whence
do insue mortal punishments, as are the
wofull disorders in Common-weales,
and other horrible euents.

So that all things, as it were ouerbur-
dened and wearied, do groane and tra-
uell in paine together with thine elect,
and desire a deliuerance *g* from such *g* *Rom. 8. 19*
and so great euils, whereunto they are
subiect, and made to serue to vanity at
the lust of the wicked.

Vnto thee doe we crie from the bot-
tome of our hearts : Segregate vs, O
Lorde, from the darkenes, deceit, and
filthines of this worlde, and withdraw
vs from the desire of earthly things,
that being incorporated into thy con-
gregation, where thy diuinitie doth a-
bide, wee maie seeke after heauenlie
things *h*, and forsake earthlie which are *h* *Col. 3. 8*
fraile and transitorie *i*. *i* *1. cor. 7. 31*

O righteous Father the world doth *i* *Joh. 3. 27*
not knowe thee, but thy sonne doth
knowe thee *k*: and they to whome thy *k* *Ma. 11. 27*
Sonne doth reueale thee by thine holy
spirit.

Giue vs the same thy spirit, that we
maie knowe what riches wee haue re-
L ceiued

ceiued by Christ, and speake not the things which mans wisdom dooth teach, / but which thy spirit shall teach, comparing spirituall things with spirituall.

11. cor. 2. 13

Col. 3. 2

Keepe vs in the confession of thy Name, that thou in vs maist be glorified, and that wee sauour not of terrene and worldlie things, but dwelling in minde in heauen may seeke those things that are aboue *m* and be made partakers of the diuine nature, and flie from the corruption, which is in the world: least in this miserable and drunken state thereof, wee inwrap our selues in worldly cares, which withdraw our mindes from the exercise of godlines, and choake the good motions of the holy Spirit.

1. Ioh. 2. 15

1. Cor. 7. 30

1. Ioh. 3. 17

Mat. 7. 13

Graunt therefore that wee loue neither the worlde *m*, nor the things in the worlde: but vsing this worlde, wee may bee as those which vse it not. For the forme of this world doth passe away.

Rule thou our hearts, that wee giue not our selues to the pleasures of this world; neither enter into the broad way, and wide gate *p* which bringeth to eternall destruction: but shunning

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7 against the offences of this world. 195

all the enticements of this world may
goe in at the narrow gate to the king- **Mar. 7. 14**
dome of heauen.

O Christ our redeemer, which hast
chosen and seuered vs from this world,
that, not imitating the same, we might
be saued, giue grace that all which haue
promised wholly to serue thee, which
doest ouerthrowe the Prince of this
world & may bee safe from all the as- **Eph. 2. 3**
saule of the subtil spirit. **Iohn 13. 38**

For it were a shamefull and traite-
rous deed to promise wholly to be thy
seruants, and yet to fauour thy mortall
enemie, and to followe his works. But
hee that warreth & laboureth to please **2. Tim. 1. 4**
him which hath chosen him to be a sol-
diour.

Guide vs that we follow not the va-
iding glorie of this world, neither de-
light therein. For he which will fauour **1. Io. 2. 15**
the world is an enemie to God &c. But **Mar. 7. 24**
let the world be crucified to vs & wee **Gal. 6. 14**
to the world, through the denial of our
selues, and renouncing all the entice-
ments of the same. **Luke 9. 23**

Grant vs grace, that wee may walke
wiselie & and circumspectlie in this
present worlde, not as fooles and vn-
wise, but as wise: and shunne all occasi-
ons.

ons of falling, and redeeme the time
 y Eph. 5, 16 because the dayes are euill.

O God the Holy-ghost, powre into
 vs thine heauenly wisedome, which is
 2 Ecce. 1. 1 from aboue, that in spirituall mat-
 Pro. 2. 6 ters wee may cast off altogether the
 James 1. 5 wisedome of the world, which is foo-
 a 1. Cor. 3 lishnesse with God, and in the simpli-
 verse 19 city of mind cleaue vnto thy Word.

Instruct vs, that hauing renounced
 b Titus 1. 12 vngodlines, we may walke vprightly
 and godly in this World; looking for
 13 that blessed hope, and appearing of the
 glory of that great God, and of our
 14 Sauiour Iesus Christ, which gaue him-
 self for vs to redeeme vs from all ini-
 quitie, and to make vs a pure peculiar
 people vnto himselfe, zealous of good
 works.

Comfort our minds, that our hearts
 Eph. 2, 10 be not troubled when the world doth
 1. Pet. 2. 9 persecute vs. For wee are counted
 1. Io. 4, 1. 17 better then the very excrements, and
 2. 1. Cor. 4, 13 offscouring of this world. And there-
 fore make vs patiently to beare; not
 only euerie misery incident to all men
 but also the peruerse and sinister iudge-
 ment of the world, the which also thou
 1. Pet. 2. 23 didst suffer for our sakes.

ph. 2. 2 Upholde vs in the mids of our
 afflictions

fictions, that both the worlde, and the Prince therof may wel know, that thou g Io. 3. 15. 16
hast a tender care ouer thy poore flock,
and wilt protect and saue the same e-
uerlastingly, Amen.

8. Euening Prayer on Thursday.

WE thank thee, king of apsal. 136. 2
heauen and earth, for
protecting vs this daie
by thy strong hand, &
stretched out arme fro
all perils.

The right hand of the Lord b bring-
eth mightie things to passe; the
right hand of the Lorde hath exalted b psal. 118. 13
vs, the right hand of the Lord dooth
great things, it hath kept vs from all
euill; the Lorde hath saued our soules.
Therefore we will be mindfull of thee,
O Lord, vpon our bedds, and waking
will we meditate of thy goodnesse, be-
cause thou hast beene our helpers: vn- ep sal. 124. 8
der the shadowe of thy wings wee will
choise. Our soules cleaue vnto thee,
L 3 because

because thy right hand hath vpholden
vs, and saued vs in our extremities.

We will be mindfull of the time past
wherein thou maruailouſlie didſt aſſiſt
vs, and meditate of all thy deeds d.
d Psal. 143. 5 Wee will diſcourſe of the workes of
thine hands, and will neuer forget thy
mightines.

For thy mercie indureth for euere,
& thou wilt not deſpiſe the workman-
ſhip of thine owne hands.

Now bleſſe the Lord all his ſeruants
f which ſtand in the houſe of the Lord,
in the courts of the houſe of our God;
in the night liſt vp your hands to his
ſanctuarie, and bleſſe the Lord. The
Lord which made both heauen and
earth bleſſe vs from aboue.

Vnto thee, O Lord, doe wee liſt vp
our handes, and beſeech thee with all
humblenes of minde, pardon all our
ſinnes, which this daie wee haue com-
mitted either againſt thee, or our
neighbours.

Our hands are defiled with bloudg,
and our fingers with much iniquitie.
Our tranſgreſſions are afore thee, and
make anſwere againſt vs.

But doe not thou, Lorde, beholde
the wickedneſſe of thy people b: but
remem-

remember thy couenaunt which thou
 hast made with vs in the bloud of thy
 Sonne : neither consider thou our 2. Eld. 3. 37.
 wicked enterprises, but haue in minde
 that thy testimonies are pure among
 vs, and thy worde vndefiled. 38 Think
 not vpon those that haue walked fast
 nedly before thee : but remember
 them which according to thy will doe
 feare thee. Neither doe thou destroy
 them which haue liued beastly : looke
 vpon them that not onely teach, but
 obserue thy commaundements. 39 Take
 thou none indignation at them which
 are worse then beasts : but loue them
 alwayes that put their trust in thy
 righteousness and glorie. For wee and
 our Fathers haue all the same sicknesse;
 but because of vs sinners, thou shalt be
 called mercifull. For if thou hast mercy
 on vs, thou shalt bee called mercifull
 to vs, that haue no works of righteous-
 nesse. 40

And therefore be thou mercifull vn-
 to vs, O Lord, for thy Name sake, and
 pardon all our transgressions, where-
 by most infinitely wee haue deserued
 thine euerlasting displeasure. Let
 thine hand bee readie to saue vs, that
 wee may prefer thy commaundements

ipſa. 119. 14 about all things i, and fulfill them with
17 our fingers.

8pſa. 77. 1 O Lord in our trouble do wee ſeek
thee; our handes in this night ſeaſon
are lifted vp to thee. Neither ſhall any
thing be in cauſe, but that in this dark
and dreadfull night, thou ſhalt lighten
and illuſtrate euerie dark corner of our
habitation, that our candle goe not out
by night.

1 Mica. 7. 8 When wee ſit in darknes I bring vs
into the light: ſaue vs from vtter dark-
neſſe, where is weeping & gnaſhing of

teeth

Thou art the GOD which givest
light to our candle, lighten therefore
our darkeneſſe O our God, that wee
ſleepe not in death. And protect vs by
the ſhadow of thine hand, that none
cuill ſticke to vs this night.

Deliver vs from the ſnare of the
hunter, and from the noyſome peſti-
lence. Defende vs vnder thy wings,
and vnder thy feathers wee ſhall bee
ſafe. Let thy truth compaſſe vs like a
ſhilde, that wee be not afraid of anie
terror by night, nor yet either for the
peſtilence that walketh in darkeneſſe,
or for the ſickenſſe that deſtroyeth at
noone day, A thouſand ſhall fall beſide

vs, and ten thousand on our right hand,
but it shall not come nigh vs.

O Lord deliuer vs out of the hands
of our enemies q, & saue vs from such qpsa. 21.8
as persecute our soules: they imagine psa. 36.11
wickednesse in their chambers, they
sleepe not r except they haue doone rpro. 4.16
mischeefe, and sleepe is taken from
them, vntill they haue done harme.

O Lord keepe vs, O Lord bee thou
our defence on our right hand, that
the Sunne parch vs not by daies, nor ppsa. 121.6
the moone by night.

The Lorde is our light r, and our rpsa. 27.1.3.5
saluation, whome then should wee
feare? The Lord is the strength of
our life, of whom then should wee be
afraide? Though an host of men were
laide against vs, yet shall not our hearts
bee afraide: and though the wicked
should rise vp against vs to deuoure
our flesh, yet it shall bee our comfort
alwaie, that thou wilt hide vs in thy
Tabernacle in the euill daie; & defend
vs in the secret place of thy dwelling,
through Christ our Lord, Amen.

L. G. and shorte O. n.



I. On Friday, Morning.
Prayer.



Blessed is the Lorde
G O D of Sabboath,
which by his cōman-
dement created the
morning, & assigned

Job. 38. 12

to the day spring his
place, where arising euey day, it ap-
prehendeth the winges of the earth, &
speedily runneth to the vtermost parts
of the world.

Ps. 77. 13

Who is like our God, b which doth
wonderous things both in heauen and
earth.

Ps. 66. 1

Ps. 7. 48

O Lord, e heauen is thy seat, and the
earth is thy footestool.

49

Vnto thee doe we bend our selues,
yeelding most humble thanks, for that
it hath pleased thee of thy woonted
goodnesse to preserue vs this night
vnder thy mercifull protection.

Of

Of thy clemencie thou hast deliue-
red our soules out of trouble, with thy
shield of saluation hast thou compassed
vs about, like as the shepherde d. wat-
cheth, and looketh to his flock.

d Esa. 40. 12
Ier. 31. 10

Wherefore we will sing of thy pow-
ers, and prayse thy mercy betimes in
the morning. For thou hast been our
defence and refuge in the day of our
trouble.

epsa. 59. 16

Wee beseech thee euen for the bloo-
die sweat of thy Sonne, our Lord, and
sauour Christ, that thou wouldest
vouchsafe this morning to moisten &
mollifie our harts, through the grace
of thy holy Spirit.

As the morning dewes spreading it
selfe early before day, doth wet, and
fil the earth, and as the morning raine
by droppes dooth water dry places,
whereby they doe fructifie and bring
foorth herbs and grasse: so extend thy
grace toward vs h, and by thine hea-
uenlie dewe besprinkle our hard and
drie harts, that we may wholie delight
in the wayes of thy righteousness, and
walke in the pathes of thy commaun-
dements.

Wis. 11. 19

isa. 44. 13. 4

hpsa. 73. 6

Mich. 3. 7

ipsa. 219. 14

Let thy liuing Spirit & guide vs
foorth into the Land of righteousness,

1p Cr. 1. 1



psa. 143. 11. O Lord, for thy name sake quicken vs
in thy righteousness, that thy word may
1psa. 119 be / a lanterne vnto our feete, and a
verse 105 light vnto our steps.
inpsa. 25. 4.

Shew vs thy waies **78**, O Lorde, and
teach vs thy paths.

Order our steppes according to thy
inpsa. 119 word, so shall no wickednes **78** haue do-
verse 133. minion ouer vs, neither shall wee wan-
der from the right way.

29. Take from vs the way of lying, and
grant vs gratiouſlic thy law.

O would to God our waies were di-
rected to the keeping of thy statutes,
apf. 1. 1. 2. 3 that we might not walke **o** in the coun-
ſel of the wicked, nor stand in the way
of sinners, nor sitte in the seate of the
ſcornfull, but delight in the lawe of
the Lorde, and exercise our selues
therein daie and night : then should
wee be as a tree planted by the riuers
of waters, that bringeth foorth her
fruit in due season.

Mat. 17. 8.

1psa. 119.

1psa. 119.

1psa. 119.

1psa. 119.

O Lord in our troubles we will seek
thee earlie in the morning, and re-
turne vnto thee our God, which art
readie at the spring of the daie, and
wilt come vnto vs as the fructifying
raine **p**, and as the timelie and late-
ſter ſhowre which dooth good to the
earth

earth : be thou in like manner a refuge
vnto the poore, and a timely helper in
our trouble.

Wee will loue thee deere lie q, O ^{psa. 118. 1. 2.}
Lord our strength thou art our rocke
and our defence, our Sauior, our God,
and our might in whom wee will trust :
our buckler, the horne of our saluation
and our refuge.

. Keep vs, O Lord, from the hands of
the vngodlie r, preserue vs from wic- ^{ps. 140. 4. 5.}
ked men, which are purposed to ouer-
throw our goings.

The proud haue laide a snare for vs,
and spread a net abroad with cordes,
yea, and set trappes in our waie. But de-
liuer thou our soules from death s, and
our feete from falling. ^{psa. 56. 13.}
^{psa. 104. 4.}

For thou art righteous, O Lord,
and dwellest in the middes of vs : do-
ing none iniquitie : but earlie, ear- ^{soph. 3. 5.}
lie euerie morning bringest thou
foorth thy iudgement into light, and
wilt not bee drawen awaie from saving
vs, that wee bee not hurt of bloodie
fellowes, of theeues and murderers,
whose feete are swifto to shed blood. ^{upro. 6. 18.}

In thy Name, O Christ, King of ^{pro. 16. 12.}
eternall glorie wee will tread vpon the
serpents. ^{1. 2. 3. 4. 5.}

2 Lu. 10. 19 Serpents and Scorpions &c, and over
the whole power of the enemy, and he
shall not hurt vs, for thy word shal saue
y. Wi. 16. 12 vs y, which liuest and rulest with the
Father in the vnitie of the holie Spirit,
a God for euermore, Amen.

2. A thanksgiuing for the passion of Christ.



E thank thee, O Lord,
Iesu Christ GOD &
man, for that of thine
only and free mercie
without any works or
worthines atal of ours,

2 Pet. 1. 24
Mat. 8. 17
Esa. 53. 4

thou hast redeemed vs a miserable sin-
ners, and damned men, through thy
most innocent and holie passion.

O sweete Iesu how bitter and great
were thy paynes; how horrible and
cruell thy punishment: how greuous
bloodie thy woundes, thy dolours how
diuers, and thy death how shamefull,
which thou sufferedst for vs?

1. Cor. 15. 3
1. Tim. 1. 16

How inestimable was the loue, that
moued thee to indure such and so
great torments to reconcile vs to the
Father &c.

In the mount of Oliues, through
our infinite finnes lighting vpon thee,
and sense of the molt heauie displea-
sure of thy Father against our wicked-
nes, thou didst sweat: contrary to our
common nature, blood, that the drops
like blood trickled vpon the earth, &
so after a maruailous manner, blood
came out of thee, beeing expelled
through the resolution of the spirites,
nature beeing broken and languishing
by reason of thine intollerable sorrows
and torments.

And therefore thy disciples beeing
stedfast, thou didst voluntarily commit
thy selfe into the handes of the cruell
Iewes, which brought thee most rigo-
rouslie bound without cōpassion from
the presence of one corrupt Iustice vn-
to another more cruell: where thou
beeing falsely accused, wast vniustlie
condemned, contemptuously spet vpo,
opprobriously vpbraided, and buffeted
most iniuriously.

For our offences thou wast woun-
ded, and for our wickednes bruized:
for the offences of thy people thou
wast beaten, killed, and with sharpe
thornes crowned, and contumeliously
dealt withall.

For

• **Isa. 53. 6**

for our sinnes thou wast cruellie handled, a worme *h*, not a man: a verie scorne of men, and the outcast of the people.

iEsa. 53. 3. 2

Thy looke was odious and il fauoured, a man thou wast ful of sorrowes, without forme or beautie so that they had no lust vnto thee.

Mark. 14

verse 65

Mat. 27. 30

Iohn 16. 3

Besides some couered thine eyes *h*, and laid vpon thy face with their fistes, exasperating thy torments with manie scoffes and mockes.

I Iohn 19. 5

Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnikie pittying the same, vttered these words, / Behold the man.

Mat. 27

verse 38

Mar. 15. 27

28

Deu. 21. 23

Gal. 3. 13

Finallie, for our enormous offenses, thou wast hanged, like an accursed wretch *m* betweene two theeues, afflicted with a most odious kinde of death *n*; pearced through the handes and the feete, whereby thou didst encounter with most extreame torments: which were so great, that for a space, thou wast after a sort without all manner comfort *o*, and constrained through thy great sorrowe and greivousnes of paine, to drink vineger *p*, and so in the extremitie of paine thou didst giue vp thy ghost, commending

Mar. 15. 34

Mat. 27. 48

Mar. 15. 36

Iohn 19. 30

the

the same vnto thy deere Father q, in wonderfull patience, like a sheepe lead to the slaughter r; and as a lamb quiet before the shearer, thou didst not open thy mouth to raile s, yea that was so farre from thee that thou praidst for thine enemies t, that so by thy tormentes having quited vs from all guilt, as well of fault as of punishment, we might be healed.

q Luke 23
verse 46
r Eia. 53.7

t Acts 8.32
1. pet. 2.23
t Luke 23
verse 34

For to this ende diddest thou beare the burden of our sinnes vppon the wood of the crosse u, that thou mightest recouer the peace of soules for such as are healed by thy stripes, and obtaine the true righteousnesse for as manie as beleue on thee, that the wrath of thine eternall Father, which is a consuming fire x, doe not deuoure vs.

u 1. pet. 2.23

x psa. 104.4

O Iesu Christ, sonne of the liuing God, for these tormentes, and all other thy passions, wee will honor, praise, and thanke thee for euermore, beseeching thee most humbly, that thy passions maie worke and take effect in vs, and bee a present and most wholesome medicine in all necessities: and that alwayes being mindefull of the same, wee may reioyce therein y: make it a comfort

y Gal. 6.14

1. pet. 2. 21

a Luke 23

verse 34

Actes 8. 32

b Mat. 5. 44

Luke 6. 28

1. peter 2

ver. 12. &c.

c 1. pet. 2. 24

d phil. 3. 9

comfort for our selues against all the
 tentations of Satan, and the force of
 and the Law, that thy crosse may be an
 example to vs *z*, that walking in thy
 steps, we render not rebuke for rebuke
 but may imitate thy long suffering, &
 pray for such as curse vs *a*; and finally
 may so thinke vpon, and celebrate the
 cause of thy death, that the considera-
 tion thereof, may vtterly both exting-
 uish all the flames of vnlawfull con-
 cupiscence, and burie the inticement
 of the flesh, and also raise vp the seed of
 godlines, & nourish the loue of vertue
 within vs, that so being wholly dea-
 vnto sinne, wee may liue vnto righte-
 oulnes, & serue thee which barest our
 sinnes in thy body *e* vpo the crosse, but
 huest now *d* & raignest with the Father
 in the vnitie of the holy spirit, a GOD
 for euermore, Amen.

3. A Prayer for true repentance.



Lord GOD, which art
 full of compassion *a*, &
 mercie, long suffering,
 and of great goodnesse,
 thou continuest thy
 mercie

2 psa. 103. 8

Exod. 34. 6

psa. 86. 5. 25

Isa. 2. 13

mercies for thousands *b*, taking awaie *b* Exo. 20, 6
iniquity, finnes, and offences; thou cal-
lest vs after thy wonted mercie by thy
word to repentance, & hartie conuerfi-
on. For vnto al, and euery one is repen-
tance and forgiuenesse of finnes prea-
ched *c* in thy Name.

c Luke 24

verse 47

d Rom. 2, 14

e 1. Pet. 3, 9

Moreover, wee knowe the riches of
thy lenitie *d*, patience, and long suffe-
ring in this, that thou dooest not sud-
dainely at vnawares take awaie sin-
ners from the earth, neither over-
whelme them by and by, through thy
iustice in their wicked deedes dooing;
but giuest them a space to repente:
which is a most notable argument, that
thou wilt not the death of a sinner *e*, *e* Eze. 33, 11
but rather that hee be conuerted and *f* 1. Pet. 3, 9
liue.

For thou art mercifull ouer all, be-
cause thou createdst all *f*, & dissemblest *f* Wis. 1, 16
the finnes of men for their amende-
ment.

Thou louest all things that are *g*, and *g* Wis. 1, 13
abhorrest nothing which thou hast
made, neither hast thou ordained anie
thing which thou doest hate, but spa-
rest all, because they are thine, O Lord,
louer of our soules.

Therefore doe we certainly beleue
that

that the promise of free reconciliation
is vniuersall, and belongeth to all con-
uerred.

O how good and pleasant is thy Spi-
rit, Lord, in all things, therefore dooſt
thou many times punish ſuch as goe a-
ſtray, that being warned of their faults,
they may depart from their wickednes
h, and be letue in thee.

h Wiſd. 13
verſe 20

Thou calleſt offenders into the
waie by affliction, and by iudging
doeſt thou by little and little giue
place for amendment; knowing full
well what the generation & corruption
of man is, and how it maie be redu-
ced.

i Wiſd. 12.10

O thou maſter of power, with great
moderation doeſt thou iudge mankind,
and after this manner doeſt thou teach
thy people, that they ſhould be righte-
ous, and haſt made them children of
good hope.

k Wiſd. 13.19

Moreover, for a caution, and in-
ſtruction to vs thou doeſt many waies
ſcourge our enemies, that thereby
wee may conſider of thy goodnes, and
alſo being iudged maie truſt in thy
mercie.

Wiſd. 13.21

Vnto thee moſt mercifull God, doe
wee crie, which knoweſt the hardneſſe

of our hearts, and that through original sin our hearts being hardened *m*, *m* Rom. 2. 5 we haue no power of our selues to returne and rise vp.

Conuert vs, O Lord *n*, and we shall *n* Ier. 31. 18 bee conuerted, because thou art our God, and being conuerted we will doe penance.

Shew vs our offences, that striking our thighes wee may be heartily sorie for our finnes committed.

Heale vs, O Lord, and wee shall bee whole; saue vs and wee shall bee saued for thou art our praise.

Beholde, wee are as sheepe *p* wandering, and readie to perish, seeke thy seruants, O Lord, that wee forget not thy Commandements. Circumcise *q* the foreskinne of our vnderstanding, that our hearts be not hardened. *q* Ier. 4. 4

O Iesu Christ, looke vpon vs with thine eyes of pittie, euen as thou lookedst backe vpon the sinfull woman *r* Luke 7 in the banker, which prostrating herselfe at thy feete, bitterly did bewaile her wickednes. *r* Luke 7 verse 37. &c

Likewise fauour vs as thou didst the Publican *s*, standing a farre off in the Temple without lifting vp of his eyes vnto heauen for shame, but striking his

his brest onely saide, Lord be mercifull vnto me a sinner.

Gal. 3. 13

1. cor. 1. 30

Ier. 23. 5. 6

Grant, that among the feares & terrors of conscience wee may take holde of thee by a liuely faith (which hast redeemed vs from the curse of the Law, and art made for vs wisdom, and righteousness, and sanctification, and redemption) and neuer in the sight of conscience, yeelde our selues and despair, but vpholden by the voice of the Gospell may flie vnto thee our mediator, and iustified by faith, haue peace with God.

Rom. 5. 1

Restore also in vs the right of thy law, so that from our hearts wee may obey thee our Redemer, walking in newnes of life.

Rom. 6. 4

Heb. 12. 1

Eph. 4. 22

23, 24

2. 1. pe. 4. 1. 2

Colos. 3. 5

Rom. 6. 17

2. 1. pe. 4. 3

Eph. 4. 22

Eph. 4. 22

Thou which hast suffered for vs in the flesh & giue vs grace that likewise in the same minde wee may be armed for the mortification of the flesh, that henceforth we liue,, not after the lusts of men, but after the will of God. For it is sufficient for vs that wee haue spent the time that is past of the life after the will of the Gentiles, walking in wantonnesse, in lustes, in excessse of wines, in excessse of eating, in excessse of drinking, & abominable idolatrie, Mollitie

Mollifie our harts *b*, that they may
repent, and esteeme greatlie of the
riches of thy goodnes. *b Ro. 2.5.4*

Moreouer, repressse hypocrites,
which flatter their affections and ex-
enuate the inner euils sticking in our
nature, and iudge falselie of thy Law,
not knowing that the Law is spirituall,
accusing euen our inclination to bee
euill. *c Rom. 7.14*

Keepe the diuell vnder, that he com-
pell not the troubled consciences of
man to desperation, either by heaping,
and ripping vp of their offences, or ex-
enuating thy mercy: but grant that all
sinners may com vnto thee by hearing
thy word to repentance *d*, that the An-
gels in heauen may continually haue
occasion to reioice, Amen. *d Lu. 15.7.10*

3. A Prayer for Christian patience.



Omnipotent and eter-
nall God, Father of our
Lord Iesu Christ, which
art the comfort of the
afflicted, the ioye of
the troubled, of the forlorne the stay,
and

a Ro. 15. 5

and our refuge in the time of trouble,
the God of patience & and consolati-
on.

4 12 12 12

Thou knowest the weakenes of our
flesh, that wee are by nature feareful &
of no courage, so that in crosses and
calamities wee are not able to stand on
our owne strength.

b Titus 2. 2

VVherefore vnfeinedly, and from
the heart wee cry vnto thee: Keepe
vs vnder miseries and crosses, in faith
sounde b, stedfast in hope, and in pa-
tience constant, that vvith quiet
minde, and a valiant courage, we may
suffer all iniuries and aduersities; and
neuer beeing broken with sorrow, at-
tempt that which is contrary to thy
commandements, but by acknowle-
ging thy will, beare all sortes of cala-
mities with calling for thine as-
stance c.

epsa. 50. 15

d Amos 3. 6

Powre into vs godly cogitations
that wee may neuer imagine the mi-
series and afflictions in this worlde to
light vpon vs by chauce, and against
thy will: but that thy Church is gouer-
ned by thy prouidence, and without
thy permission, that none euil d (of pu-
nishment) commeth, but thou sendest
the same.

Gouerne

Gouerne

Gouverne thou our mindes, that wee may at no time imagine thee to bee our enemy, when we are also pinched with aduersitie: but beleue that wee are chastened of thy good and fatherly purpose for the remnants of sinne abiding in this corrupted nature of ours, thereby to be stirred vp, and confirmed in the exercise of contrition, faith, confession, patience, and other like vertues.

Certes it is to bee accounted for an exceeding benefit, that thou sufferest not sinners to followe their owne mindes; but thou withdrawest them by punishment from their impietie, least that living after their owne mindes, and dooing all things as they list, they perish in their wickednesse.

e 2. Math. 6
vers. 13

And therefore doest not thou winke alwayes at our sinnes, O God, as thou dost at the offences of other Nations, which thou sufferest to fill the measure of their iniquities, that so afterwarde at the ripenesse of their offences thou maist bee reuenged vpon them, and destroy them vterlie in the daie of iudgement, and of reuengement.

But our iniquities thou doest visite

M

by

by and by with the rod of correction,
and our wickednesse with the whip of
affliction.

2 Mac. 5. 16

Notwithstanding, thou wilt not vtterlie take awaie thy mercie from vs,
Though thou punishest with aduersity, yet doest thou not forsake thy people.

Isa. 119. 67

7

Furthermore it is expedient that our
cōtish flesh be humbled, and brought
vnder, and kept in awe f. For other-
wise hauing the head, it will waxe ouer-
lusty, & cast off the yoke of the Lord,
being of it selfe slow g, our life fraile h,
and prosperitie wearying our mindes,
and making euen the wisest i, and most
godlie many times sluggish and hea-
uie.

Ro. 7. 13

Gal. 5. 17

hpsa. 144. 4

Isa. 119. 67

But the troubled soule is nigh vnto
thee in the crosse: and prayer is then
most effectuell, when it is exercised in
affliction k.

hpsa. 30. 13

For the minde vtterly destitute of
all other helpe of second causes where-
vnto it woulde easilie cleaue, then
dooth open it selfe before thee, and
whollie dependeth vpon thee, not
trusting in it selfe, but altogether in
thee, O God, which raisest the dead
to life: and so our faith is founde
more

1 Cor. 1. 9

more pretious then any gold that per-
 isheth *m*, to the praise & glorie of thy *m 1. cor. 1. 7*
 Name.

Finally, it behooueth vs at the
 length to be conformed like the bo-
 die of Christ in his passion, that suf-
 fering with him, wee may also raigne
 together vvith him *n* as his fellovve *n Rom. 8. 17*
 heires.

For vnlesse wee bee wearie of this
 life, wee shall not easily aspire to our *ophil. 1. 34*
 celestiaall Country. For which cause it
 is thy will, that by many tribulations *p p Act. 14. 22*
 wee must enter into the kingdome of
 heauen.

Wherefore wee beseech thee giue vs
 godly mindes, that wee wonder not *q 1. pe. 4. 14*
 when we are tried by the fire, as though
 a strange thing did happen vnto vs, but
 rather let vs reioyce, that we are parta-
 kers of the afflictions of Christ, that
 when his glory appeareth wee may be
 mery and glad.

Assist vs, that through patience & wee *r Heb. 12. 3*
 may runne to the battell that is before
 vs, looking vnto Iesus the Captaine, &
 finisher of our faith, who for the ioy
 that was set before him, endured the
 most shamefull crosse.

Let vs beare in minde that hee en-
 M. 2. dured

[Col. 1. 11]

[Heb. 10. 35]

36

[Heb. 10. 37]

[Heb. 10. 37]

[1. Cor. 1. 3]

dured such speaking against him of sinners, that we should not be wearied & faint in our minds, but strengthened with all might through thy glorious power vnto all patience and suffering, continue vnmoueable in all tentations, neuer casting away our confidence which hath a great recompence appointed.

For wee haue neede of patience, that after we haue done the will of God, we may receiue the promise. For yet a very little while, and he that shall come, will come, and will not tarie.

Obleſſed G O D, and Father of our Lord Ieſu Chriſt, which art the father of mercie, and God of all conſolation, comfort vs in all our afflictions, that as the afflictions of Chriſt doe abound in vs, ſo with-all by him our conſolations may abound, Amen.



5 A prayer for women with
childe, and in child-
bedde.



Most wise God, a eternal
Father of thy beloued
sonne our Lorde and Sa-
uiour Christ, Creator b, b pfa. 146.3
and keeper of all thy cre- Acts 14.15
atures, which through thine excellent Reuel. 14.7
wisedome, and counsaile, hast enioined
to womankind, that in paine and for-
row they should bring forth children c Gen. 3.16
whereby not onely this world is reple-
nished, but a Church, which doth cele-
brate thy Name for euër, is gathered
vnto thee.

And forasmuch as the paine of a wo-
man in trauaile is most extream, which
makes the Prophets d many times to d Esai. 13.8
repeate the same in exaggerating the Esa. 26.17
afflictions of punishment which the Mica. 4.10
holy Spirit dooth threaten vnto the
impenitent:

Wee beseech thee in the Name of
Christ thy Sonne, be mercifull vnto all
women either with childe, or in child-
bed: giue the grace to call vnto mind
the decree, and pleasure of thine hea-

uenly wil: let them neuer strue against thee through impatience, but in true faith & inuocation of thy name, suffer thy crosse quietly, knowing that by the seede of the woman, which hath broke
 ¶ Gen. 3.13 the old serpents head, they are reconciled vnto thee.

In this seed, which is Christ, the curse is cleane taken away, and blessing restored to vs, that wee may receiue the
 ¶ Gal. 3.8
 14 promise of the Spirit, & the inheritance of eternall life.

O Almighty God, conuert now the sorrows of women in trauel into gladnes, that they remember not their pains with mourning, for ioy that a man is borne into the world.

Comfort them in the mids of their anguish, and helpe as well the mother as the babe, especially in the danger of deliuerance.

If thou blessed GOD, be not present, they perish vndoubtedly, all the world cannot help them in that extremitie.

O eternall God, which of the seede of man framest the liuing Infant in the mothers wombe; and nourishest the same congealed in blood, that the flesh within the time of tenne moneths
 ¶ Wisd. 7.3
 may

may take shape, drawing nourishment from the mother; we are k all the work- **k 2. H. 3. 7**
manship of thine hands.

Wee giue thee thankses, Lord: for fearefully l and woonderfullie are wee **lp. a. 139. 14**
made: maruailous are thy works, and that our soules know right well.

Our bones are not hid from thee, **85**
though we were secretly made, neither our substance in the inner parts of our mothers wombe.

Thine eies did see our substance being without form, & in thy book were all our members written. **86**

Thy hands haue made vs m, and fa- **m Job 10. 8**
shioned vs altogether round about: with skin & flesh hast thou couered vs, & ioyned vs together with bones & sinewes; thou hast giuen vs life & grace, **88**
and thy visitation hath preserved our spirits.

Graunt, wee beseech thee, to all infants yet vnborne, that knit together with their due veines and members, they may come soorth into this world sound, and perfect without fault or deformity.

Stay the furiousnes of wicked spirits, that they shew not their tyrannic vpon young infants.

Keep all with child, that, no way be-
in terrified, or troubled extreamely,
they be vntimely deliuered.

Give grace also to the babes newly
borne, that together with their out-
ward baptisme, they may be receiued
into the congregation of the faithfull,
with wholesome water through the re-
nuing & regeneration of the holy Spi-
rit, which thou wilt plentifully poure
vpon them, through Iesus Christ our
Saviour; that being iustified by his
grace, they maie bee made heires ac-
cording to the hope of eternall life,
and become newe creatures through
him.

Strengthen all women deliuered, that
being restored to their wonted health,
they may glorifie thee their helper in
the time of neede, and learne after-
ward to repose their whole confidence
in thee, which art nigh vnto all that cal
vpon thee, to all, we saie, calling vpon
thee in truth.

And if at anie time through thine
vnsearchable iudgement, an vntime-
lie birth, or (if, without offending thy
godhead, wee maie say) vnluckie deli-
uerance happen: so comfort, O mer-
cifull God, the mourneful and sad pa-
rents,

rents, that they faint not with sorrow,
but beleecue rather that the wofull
chance is a triall of their faith *q*, hope *q* 1.pet. 1.7
and patience.

For thou art a mercifull, & gracious
God, forgiuing our sinnes. Though
thou art angry with our wickednesse:
y. t is thy displeasure thou remem-
breſt thy mercy, that the troubled may
take comfort *r* and the afflicted finde *r* Hab. 3. 16
grace.

For thus do all thy seruants perſwade *r* Tob. 3. 31
themſelues, that if they be tried *s*, they
shall be crowned, if they be troubled,
they shall bee deliuered, and if they be
chastened they shall be ſaued. 22. 23

For thou haſt no pleasure in our
damnation, which bringeſt faire wea-
ther after ſtormes, and gladnesſe after
teares.

Thy Name, O Lord, bee praised for-
euer, Amen.

4. A Prayer for captiues.



Lorde our gouernour,
thou haſt prepared thy
ſeate in the heauens *a*, ap. 103. 19
thy kingdome *b* is an Dan. 7. 14
euerlaſting kingdome, Luke 1. 33

M 5

and

and thy dominion endureth throughout all ages. In thine hand is strength and authoritie : none can resist thy power.

We beseech thee, be mercifull vnto all in captiuitie, and oppressed with most greuous flauerie : especiallie vnto such as for the confession of thy Gospel, do suffer persecution, banishment, imprisonment, perils of life, of good name and goodness : comfort them with thy Spirit, deliuer them from cruell bonds by thy diuine power, and grant such lawfull meanes according to thy wisdom e, that thy faithfull may be deliuered.

epf. 147.5

dEsaie. 2. 1

O Lord, bring home thy captiues exiled for thy Name sake d, that they may confesse thee, & extoll thy goodness.

epf. 103. 20

O that God would heare the mourning of the imprisoned e, and deliuer the children of death.

epf. 126. 1
2. 3

O that God would bring home the captiuitie of the people : then should wee bee like such as dreame f, our mouthes should bee filled with laughter, and our tooing with ioye. Then should they say among the Gentiles, The Lorde hath done great things for

for them; yea, the Lorde hath dealt
maruailouslie with vs, wee are made
iocund. psa. 136. 9

Turne againe our captiuitie, O
Lord, as the riuers in the south. For
thou alone art our assister, of whom
commeth saluation; thou deliuerest
such as are bounde by thy power, and
despisest not the groanings of the af-
flicted. psa. 68. 30
19

Praised be the Lord; euen the God
of our saluation, who deliuereth vs,
and letteth loose his captiues, and that
without gifts or reward, but freely for his
holy Name sake. h Esz. 45. 13
23

Therefore shall the people worship
thee, O Lord; and pray vnto thee: for
thou sayest vnto the bound, Come
out: and to those that sit in darknesse,
Come to light.

O Lord, call into mind thy mani-
feste mercies: deale with vs accor-
ding to thy wonted goodnes, and giue
not thine inheritance into the hands
of thine enemies, lest they make sale
of vs, and spoile our Land. i Dan. 5. 18

Forgiue our sinnes, and transgres-
sions: lette not aliens haue dominion
ouer vs, neither let our houses passe
vnto strangers: let vs not bee as
exiles. k Lam. 3. 53

exiles & pupils without a Father: neither our mothers, as widowes without husbands: let not our old men be wanting in our ports, nor yet our country lament for the waste which the enemy would make.

Heale the sorrowes of the daughter of thy people, and bee mercifull to our finnes, for the glory of thy Name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles and fetters: cast off their yoke that they may praise thee for euer.

psa. 107. 14 Bring them out of darknesse / and
16 the shaddowe of death: Breake the gates of brasse, and smite the barres of Iron in lunder, that they may knowe that thou art their Lorde, when thou haste broken the cordes of their yoke
m. Ex. 34. 27 and deliuered the out of the handes of those that serued themselues of them.

But if it bee thy will for the triall of their fayth and patience to detaine some in exile and seruitude a longer time, then comfort such with thy spirit, and mitigate their paines, that they
n. Bar. 1. 13 may find fauour in the sight of them
 whom

whom they are compelled to serue, & cast not them off for euer o.

opls. 44. 23

Above all, keepe them in the confession of true faith, and Christian religion, against all false worshippings, that so they may comfort themselves with the gracious pardoning of their sinnes through Christ, and their hearts may be sealed vwith the earnest of the holy Spirit p bearing witness in their spirits, that they are deliuered from perpetuall captiuitie and bondage of hell.

p Ga. 4. 5. 6.
Ro. 8. 14. 15.

O Christ, our Redeemer; deliuer our soules from the chaines of darknesse, and snares of death, vvhich sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bands and knots of our transgressions: and wast sent of thine eternall Father into this world to preach libertie vnto captiues, q & deliuerance to such as are shut vp.

q Efa. 61. 1.

Graunt that beeing intangled with the cords of iniquitie, we giue not our members as weapons of vnrighteousnesse vnto sinne, r. Breake in peeces the chaines of satan, and turne vs into thy flock, that none vnrighteousness haue dominion ouer vs.

r Ro. 6. 18. 14.

Deliuere

Deliver him that is in bondage vnto
satan. and bring forth the bound by
the blood of thy covenant out of the
(Zach. 9. 11) pit wherein is no water / that he spoile
and kill vs not.

Give grace also, that beeing snarled
(Colos. 2. 8) with humane traditions: wee entrappe
not our consciences by false opinions:
but may serue thee our true G O D in
Christian-libertie, and neuer abuse the
same to the offence of any.

Take vs miserable men out of the
(Ro. 7. 24) bodie of this death, which maketh
vs captiues to the lawe of sinne, which
is in our members, that deliuered from
sinne and death, wee may serue thee in
true vprightness and euerlasting life,
which reignest for euer one God in the
Trinitie of persons, Amen.

7. A prayer against the ten- tation of the flesh.



Mercifull God, we mis-
erable men, acknowledge
& cōfess, that in vs, that
is, in our flesh, there
dwelleth no good thing.

(Rom. 7. 18)

(Eph. 2. 3)

But in sinne wee were borne, and
our

7. *against the temptation of the flesh.* 232

our mothers conceiued vs of corrupt
seede.

For our nature is defiled, and prone
vnto all wickednesse, euen from our
youth: so that by the strength of *c Gen. 3. 21*
our proper reason wee cannot sauour
those things which belong to the
Spirit *d.*

d Rom. 8. 5

For the naturall man speaketh and
saureth of earthly things, & of him-
selfe is not meete so much as to thinke
anie thing that good is without the
assistance of thy power *f.*

e 1. cor. 2. 14

f phil. 2. 13

Vnto thee do we crie with our whole
hearts, that it would please thee to
open vnto vs by thy Spirit, the true
knowledge of thine essence and will,
as thou hast reuealed thy selfe in thy
word, that we may not follow the sense
of our flesh in iudging of spirituall
things: neither by our blind baird-
lie reason, measure thine heauenlie
sayings.

For blood and flesh perceiue not
the things which belong to the Spi-
rit, and the fleshlie mind is enmitie *g Ma. 16. 17*
against God *h.*, for it is not obedient *h Ro. 8. 7. 8*
vnto the lawe of God, neither in deede
can bee. And they which are in the
flesh cannot please God.

Seeing

Seeing therefore that in vs abideth the seed of sin, which is cōcupiscence; and a pronenesse vnto wickednesse is ingrafted into vs by nature, yea, and originall sin, through our first parents doth oftentimes prick vs vnto impietie.

Fla. 1. 14. 15. For euerie one is tempted i when he is drawen away and is enticed with the bait of his owne concupiscence, then when lust hath conceiued, it bringeth forth sinn^e, and sin when it is finished, bringeth forth death.

Giue vs grace that wee followe not the concupiscence of our flesh, neither prouoke our senses by vnbridled libertie, but stoutly to resist them.

For vnlesse the wicked cōcupiscence be driven from our minds, it wil neuer cease till it hath brought forth deadly sin.

1. co. 9. 27 Wherefore assist vs that wee may tame these bodies of ours, and bring them into subiection k, least our flesh being ouerlusty, do offend, & ouerpasse the prescribed limits.

1 Gal. 3. 24 Assist vs, we beseech thee, to crucify our flesh l with all the affections and desires thereof, for the better seruing thee and walking in the spirit.

in Rom. 8. 12. For wee are debtors m, not to the flesh,

7 against the temptation of the flesh. 233

flesh, to liue after the flesh, but, the Rom. 8. 13
deedes of the flesh being mortified, to
liue renewed *n* after thy holie Spirit in
righteousnes and true holines. nE. h. 4. 23

Sanctifie vs o, holy Father, that wee o Job. 17. 17
defile not our selues with carnall vices,
with riotousnes, belliecheer, nor by vn-
lawfull pleasure, casting off thine holy
Spirit, that wee make our bodies the
houses of filthie fiends *p*, which cary a- p Mat. 12. 43
way, and cast headlong all intemperate 44
and secure persons into everlasting de- 45
struction.

Be it far from vs, that wee make our
members the members of harlots *q*, q 1. Cor. 6
wherby thy holy Spirit is banished, & verse 15
man becommeth a den of theeues, and
a sinke of filthines.

Gouerne vs that wee may shunne the
works of the flesh *r* and be carefull to
doe the workes of thy Spirit *s*, as thy r Gal. 5. 19
chosen seruants. 20. &c.

And forasmuch as the flesh lusteth 1. Cor. 6. 9
against the Spirit *t*, and the Spirit 1 Gal. 5. 22
contrarie to the flesh (for they are 23
contrarie, and continuallie striue to-
gether :) be thou mercifull vnto vs, O
God, help vs with thy diuine power,
that the holy Spirit (which thou didst
poure into vs at our baptisme) maie
beare

u Rom. 8.9

10, 11

beare the rule in our members, and preuaile ouer the flesh, and all the affections of the same.

1 James 4.1

1, &c.

Extinguish the flames of carnall desires, and repress our raging lusts: so shall we auoide enormous offences and thinne the wicked actions of our owne inuentions.

ypsa. 32, 3

And if at any time, being subdued by flesh & bloud, we shal wander from the path and direction of the Spirit to something vnseemely for our calling, impute not y, wee pray thee, that fault vnto vs, but remember that wee are flesh, and conuert vs by thy diuine power.

1 Jer. 46. 13

And seeing the flesh of it selfe is vnbrideled, and wilde, not abiding correction, but is like a fat and wanton calfe, which is not vnted to labour: put thy yoke vpon vs, and tame our flesh by thy spirit, that walking soberlie and modestlie wee may bridle the same, and humble it vnder thy commandements by withdrawing of delicious fare. For with ouermuch fine fare our mindes waxe wanton and ouerlu-

e Amos 6.4

stic 4.

5.6.7

Aide vs, that by temperance, moderation, and abstinence from superflu-

ous

ous meates and drinks, wee may bind
our flesh to the direction of the holie
Spirit, and mortifie our bodies of this
death *b*, that thou maiest liue in vs,

b Rom. 7. 24

which art to be praised for
euer and euer,
Amen.

8. Euening Prayer on Friday.



E will praise thee, O
eternal God, Father
of our Lorde Iesu
Christ, for maruai-
lous thinges hast
thou doone for vs;
thou hast deliuered

our soules from death, and our secte
from falling *a*.

apla. 36. 13

Blessed be GOD which hath heard
our prayers *b*; and brought vs out of
the lake of miserie, out of the mire and
clay: which set our feet vpon the rock,
and ordred our goings, which hath sa-
ued vs this day from all perils, & com-
forted our soules.

b pla. 40. 1

Wherefore we will extoll thee, and
celebrate thy name every day; and

epia. 145. 2

at night will we talke of thy righteouſneſſe.

dpſa. 99.5 We will magnifie the Lord our God, and bow our ſelues at his footſtoole d, for he is holy.

cpſa. 30.1 We will praiſe thee, O Lord, becauſe thou haſt ſet vs vp e, and haſt not made our foes to triumph ouer vs. Thou haſt brought our ſoules from the graue, & ſaued our liues from them that goe downe into the pit.

4 Wherefore we will ſing praiſes vnto thee, and yeelde thee thanks for a remembrance of thy holines.

f Gal. 3.13 O moſt louing Father, here proſtrating our ſelues before thy feete, we beſeech thee in the Name of thy ſonne, who ſuffred for vs a moſt cruel death, blot out all our tranſgreſſions, whereby wee haue offended thy Maieſtie, and eſpecially thoſe which this day we haue committed.

g A part of the prayer of king Maſſes placed immediately after the ſecond booke of Be mercifull vnto vs, O Lord, for thy Name ſake. For greatly haue wee ſinned g, and our offences are more then the ſand of the ſea. Wee haue prouoked thee vnto anger, and done euill in thy ſight. But now we bend the knees of our hart, requiring thy mercy.

O Lord, we haue ſinned, we acknowledge

Chron. 2c.
according to
the Geneva
translation.

ledge our finnes with griefe & sorrow.

Pardon, ô pardon our finnes, and
destroy vs not together w th our ini-
quiti s, neither reſerue euill for vs for
euer: but of thine infinite goodneſſe
ſaue vs miſerable and moſt vnworthy
men. For thou, ô Lord, according to
thy woonted mercie haſt promiſed
forgiueſſe of finnes to all repenters.
Therefore we will praife thee continu-
ally all the daies of our life; all the hoſt
of heauen praife thee worldes without
end.

Who is ſuch a God as thou art, that ^{h Mich. 7. 18}
pardonest wickednes, and passest by the
transgressions of the remnant of thine
heritage? Thou keepest not thy wrath
for euer, for mercy pleaseth thee. Thou
wilt turne againe, and haue compassion
vpon vs; thou wilt subdue our iniqui-
ties, & cast all our finnes into the bot-
tome of the ſea.

In this euening nowe the Sunne is
gone, we pray thee, ô God, depart not
from vs, which art the Sunne of righ-
teousnes, neither let thine aide be farre
from vs, but abide with vs, ô Lord, for
it draweth toward night, and the day is
far spent.

i Luk 24. 39
kp 2. 38. 21.

Forſake vs not, O Lord our God, neither

1 psal. 2. 12

neither depart from vs; for tribulation is at hand, and there is none to helpe.

psa. 55. 8

O God of our saluation, make haste to helpe vs, haue a regarde to our defence, and redeeme our soules in peace from those that warre against vs.

Deliuervs from such as marke our goings. Plucke our feete out of the snare, and lead vs in the path of righteousness, that our feete slip not, and wee take a fall.

psa. 6. 12

Guide vs by thy wisdom, that when we walke it may leade vs; when wee slippe it may keepe our feete, and when we wake we may talke thereof.

And therefore sleeping wee will not feare, but rest quietly, and our sleepe shall be sweet, we will not quake at the suddaine terror, neither at the raging of the vngodly when it happeneth.

ps. 91. 9

The Lord shall be on our side, and protect our feete that we be not taken, yea, the Lorde shall bee our light, and saluation in darknes. He is our hope which hath appointed vs so high a refuge. Let none euill come vnto vs, neither suffer the whip to be nigh our tabernacle.

O Lord be thou our watchman and protector.

protector, that troubles and vaine cogitations do not inuade vs, and neither the fear of death ouerwhelme vs, nor the sleepe of night alter our thoughts and vnderstanding when wee should take our rest, & ease in our chambers: but graunt vs a good and quiet sleepe, & after the same to rise vp in the morning, and to render due thanks and praise to thee our most mercifull protector. p Eccl. 40. 5

For *q* our helpe is from the Lord, q psa. 121. 3
which hath made both heauen and earth. Hee will not suffer our feete to be mooued: and hee that keepeth Israell will not sleepe. The Lord defend vs from all euill: the Lorde preserve our soules. The Lord bleſs our comming in, and our going out, both now, and euermore,
Amen,



I. On

I. On Saturdaie, Morning prayer.

a 1. Mach. 1
verse 24



Lord God *a*, maker
of all things, which
are fearful & strong,
and righteous, and
mercifull, which art
only a gracious king

25 onelie liberall, onely iust, almightie,
and euerlasting, which deliuerest vs
from all troubles both by daie and
night, which hast made vs thy cho-
sen through the bloud of thy Sonne
our Lord and Sauour Christ *b*, which
was shed for vs, and hast sanctified vs
by thy Spirit giuen into our hearts,
that we should be a chosen generation,
c a royall priesthood, to offer accepta-
ble sacrifices vnto thee: Receiue now
the sacrifice of praise fro our mouths
d, for thy benefites conferred vppon
vs.

b Eph. 5. 2

c 1. pet. 2. 9

d 1. Mich. 1
verse 26

We thanke thee, O eternall GOD,
not onelie for keeping vs this night
passed, but also for defending vs this
whole weeke, yea, and all our life time
from the snares of wicked spirits, that
they could not circumuent, and over-
throw vs.

We

Wee will praise thee, O Lord, with our whole hart e, wee will speake of all thy maruellous works ; we wil be glad and reioyce in thee.

Our songes will wee make of thy name, O thou most hie, which exaltest vs from the gates of death, that wee may declare all thy praises in the ports of thy Churches, wee will exceedingly reioyce in thy saluation.

Blessed be the Lord God of Israel f, because hee hath visited and redeemed his people ; And hath raised vp an horne of saluation vnto vs, and deliuered vs from our enemies, and from the hand of all that hate vs. Hee hath beene mercifull vnto vs, inlightening those which sate in darknes, and in the shadow of death, to direct our feet into the way of peace.

To thee do wee offer the sacrifice of praise g, that is the fruit of lips h, confessing thy Name.

Our mouthes shall praise thee, O Lord, & our tongues declare thy righteousness.

Lo, wee will not refraine our lips, O Lord, and that thou knowest i, yea, we will lift vp our hands vnto thy sanctuarie, and with our feete will wee hasten

N. towards

towards thine house, and in thy congregation we will praise thee.

psa. 145. We will magnifie thee, O God our King *k*, and will blesse thy Name for euer and euer.

- 2 Every day will wee giue thanks vnto thee, and praise thy Name for euer and euer.
 - 3 For great art thou, O Lord, & most worthy to be praised, there is none end of thy greatnes.
 - 4 All generations shal extol thy works,
 - 5 and speak of thy power: they shall talk of thy worship, glory, praise, and wonderful works, and we will declare thy mightines.
 - 7 The memoriall of thine abundant kindnes shall be shewed, and men shall sing aloud of thy righteousnes.
 - 8 The Lord is gracious and mercifull, slow to anger, and of great mercy.
 - 9 The Lord is good vnto euerie man, & his mercies are ouer all his works.
- All thy works praise thee, O Lord, and thy Saints giue thanks vnto thee, from one generation to another.
- 10 O GOD, early now this morning doe wee call for thine vnspeakeable mercie, beseeching thee from the bottom of our hearts, that this morning thou

Thou wilt lighten our mindes so that
the shining & brightnes of thy know-
ledge maie rise in vs, which are called
out of darkenes into the maruelous
light of thy glory, that being awaked
out of sleepe *m*, wee may giue our
selues to the works of light, and walk
honestlie as in the day, not in rioting
and drunkennes, neither in chambe-
ring and wantonnes, neither in strife
and enuying.

For wee beleeuers are the children
of light *n* and of the daie, not of night
and of darkness. Therefore giue vs
grace that wee sleepe not, as others
doe, but make vs to watch, and be so-
ber, putting on the brestplate of faith
and charitie, and for an helmet to take
the hope of saluation. For thou God
hast not ordained vs to wrath, but to
obtaine saluation through our Lord
Iesus Christ, which died for vs.

Giue vs grace likewise, we beseech
thee, that wee abuse not this daie and
other thy creatures o vnto vanitie, nei-
ther giue our members as instruments
of vnrighteousnes vnto sin, by dooing
such deeds as fight against the soule
wound the conscience, and grieve the
same.

1 Pet. 2.9

m Rom. 13
verse 12

12

n 1. The. 5.9

10

o Ro. 8. 10

p Ro. 6. 13

q 1. pet. 2.9

Succour vs gracious God, that pain-
 fully wee maie shunne and auoide fixe
 things which thou doost hate, yea,
 seauen which thy soule doth abhor, to
 wit, a proude looke, a lying tongue,
 7 hands that shedde innocent bloud, an
 heart that goeth about wicked imagi-
 23 nations, feete that be swift in running
 19 to mischeief, a false witnes which brin-
 geth forth lyes: and him that soweth
 discord among brethren.

O Lord, God of our saluation, into
 thine hands will we deliuer our hearts,
 that early they may watch to thee our
 f Maker, and in thy sight will we pray
 that thou maiest protect vs in the day
 of trouble.

In fixe calamities deliuer vs, O Lord,
 19 and in the seauenth let none euill
 come to vs; in famine saue vs from
 death; in battel from the power of the
 20 sword; hide vs from the scourge of the
 tongue; when destruction commeth
 21 let vs not feare; in death make vs me-
 rie; and let not the beasts of the earth
 22 appall our courage. Grant this, O fa-
 ther, for thy deere sonne our Sauour
 Christ sake, Amen.

2. A thanksgiuing to God for his mercies.



Most holie Trinity
which art the true and
eternall Vnity, of equal
glorie and maiestic, wee
worship thee, we praise
thee, we thanke thee for all thy bene-
fits, as it is truly merite, iust, & good for
vs alwaies to giue thanks vnto thee.

apc 116.13
19

O Lord most holy, eternall God,
and almighty Father through Christ
our Lorde, by whome Angels praise
thee, Kings adore thee, and powers
doe feare thee: the heauens, and hea-
uen of heauens, yea the blessed Sera-
phims with ioy together doe mag-
nifie thee, saying with humble con-
fession, Holy, holy, holy, Lord God
of Sabaoth, the whole world is full of
thy glory.

b Hc 2.6, 2.7
Reuel. 4.8

Especially at this time, O Father
most hie, we thanke thee for thy mer-
cie abounding toward vs, which of thy
great loue & wherewith thou louedst
vs, yea, when wee were dead through
sinne, didst quicken vs together with

Eph. 2.4-5

N 3

Christ,

Eph. 2. 6, 7

Christ, and being raised with him, haſt made vs to ſitte together in heavenly places, therby to ſhewe to all ages heereafter, the exceeding riches of thy grace, through thy kindneſſe towardes vs in Ieſus Chriſt.

For by grace are wee ſaued through faith, and that not of our ſelues, it is the gift of GOD, not of workes, leaſt any man ſhould boaſt. Beſides, thou haſt by thine holie Spirit, ſealed and prepared vs vnto good workes, which thou diddeſt before ordaine that wee might walke in them, and pleaſe thee in new obedience.

Eph. 6 3, 7

Wee will remember the mercies of the Lord, yea, and praiſe the Lord for all that he hath giuen vs.

Great is thy mercy, O Lord, and thy goodneſſe incomparable toward vs.

Ecc. 18, 3

Who ſhall bee able to expreſſe thy workes? or who can ſeek out the groundes of thy noble actse? Who ſhall declare the power of thy greatneſſe? or take vpon him to tell out thy mercie? which is ſuch and ſo infinite, that it can neither be augmented, nor diminished.

Eccl. 103. 11

For ſee how hie the heauen is in compariſon of the earth: ſo great

is thy mercy also towards them which feare thee. And as farre as the East is ^{psa. 103. 12} from the West : so far hast thou set our sinnes from vs.

For as a Father pittieeth his owne children : euen so art thou mercifull to all which feare thee.

Yea, though a mother doe forget her Infant ^g, and take no pitry on the sonne of her womb, yet wilt not thou forget vs ; for wee are written vpon thine hands. ^{g Esa. 46. 5}

The mercy of the Lord is vnchangeable, infinite and neuer faileth ^h, but daily ariseth new and fresh vpon vs. ^{h Lam. 3. 22}

The mercifull goodnes of the Lord endureth for euer and euer ; vpon them which feare him, and his righteousness vpon childrens children, such as keepe his couenants, and thinke vpon his commandements to do them. ^{ip sa. 103. 17}

Thy mercy is on such as feare thee k from generation to generation. ^{k Luke 1. 50}

The mercy that a man hath ^l, reacheth vnto his neighbour ; but the mercie of the Lorde is vpon all flesh, chastening, and teaching, and nurturing : yea euen as a shepheard turneth againe his flocke, so doth hee all them which receiue chastening, nurture,

and doctrine.

Ecd. 18. 13 Mercifull art thou vnto all them which receiue correction, and diligently seeke after thy iudgements.

m Ecl. 5. 4. 7 And although for a while thou forsa-
kest vs *m*: yet afterward in much fauor wilt thou gather vs together. In the time of thy wrath thou hidest thy face from vs for a moment, but for all that thy mercie toward vs is euerlasting.

Tob 13. 2 Blessed be thy name, O God of our Fathers, which when thou art angry shewest mercie, and in the time of trouble forgiuest the finnes of them which call vpon thee.

This thy goodnes and ouer abounding mercy, which hath been from the beginning, and for euer shall continue ouer all which vnfaignedly repent, neuer languishing or failing but abiding perfect alwaies in the highest degree, we will praise and confesse from one generation to another.

o Exo. 34. 6 For gracious and mercifull is the
psa. 103. 8 Lord, patient, & long suffering, bent to shew fauour, and maruelously gentle towards all that call vpon him.

p Psal. 117. 1 Praise the Lord all yee heathen,
and glorifie him all Nations. For his
mercifull kindnesse is euer more and
more

more toward vs.

We will not keepe backe thy louing
mercie and truth from the great con-
gregation q; withdraw not thou thy
mercies from vs, ô Lord; let thy kind- 9 ps. 40. 10. in
nes and truth alwaies preferue vs.

O let thy mercifull kindnes bee our
comfort & according to thy word vnto
thy seruants. ps. 119. 76
verse 124

O deale with thy seruants according
to thy great mercy/, and teach vs thy psa. 119
statutes, that in like manner wee may
be mercifull toward all men, without
respect of persons, or hope of gain, wil-
lingly without morositie: that in thy
iudgement & wee may find mercy sho- t Mat. 5. 97
row the passion and death of thy Sonne 24. 44
Iesus Christ, which liueth & reigneth
with thee in the vnitie of the holy spi-
rit, a God, worlds without end, Amen.

4. A prayer for a happy de- parture out of this world.



Most gracious God, thy
yeeres indure through-
out all generations & and psa. 103. 27
thy dayes are without
end or beginning: but

N 5 the

b Job. 14. 5

the daies of man surely are determined which hee cannot ouerpasse *b*, and the number of his monethes are knowne to thee, thou hast appointed him his bounds which hee cannot goe beyond.

epi. 90. 5. 6

Thou hast numbred ourdaies, which vade away suddainly like grasse *c*. For wee are soone dispatched, and easilie consume.

dps. 102. 11

Our daies are like a shadow *d*, and wither away like grasse.

e Iam. 1. 14

f 1. pet. 1. 24

Esa. 40. 6. 7

Iares. 1. 10

Ec. 14. 17. 18

p sal. 103. 15

g psa. 39. 5

A man in this world is euen like a vapour that vanisheth away *e*. For all flesh is grasse, and all the glory thereof, as the flower of the felde, vvhich flourisheth in the morning, and afterward withereth and vadereth.

h psa. 116. 10

11

p sa. 244. 3. 4

Behold, our daies are to be measured, they are as it were a span long, & our whole age is nothing in respect of thee. And verely euery man liuing is altogether vanity *h*.

i Esa. 38. 12

Our age is folden together, and taken away from vs like a shepheards cotage: our life is cut off by our sins, like the thred of the weauer, which is suddainly broke off.

k 1. Chr. 29

verse 15

We are but strangers in this world *k* & sojourners, as were all our fathers.

Our

Our life speedily goeth away like the Weauers shuttle, and it abideth not.

Wherefore, Lorde, let vs knowe our end l, & the number of our dayes, that we may be certified how long we haue to liue, and what is yet to come. 1psa. 39.4
psal. 119. 14.

Instruct vs, o Lorde, that beeing alwaies mindfull of our mortalitie, wee netter promise vnto our selues manie yeeres, nor long liues in this pilgrimage of ours, so shall wee not liue securelie, deferring our conuersion to thee from day to day m, nor yet put m confidence in this fraile and vncertaine life, as did that rich mā, saying n, Soule, thou hast much goods layd vp in store for many yeares, take thine ease, eate, drinke, and bee merry: Whose soule notwithstanding, was taken from him the same night. m Eccl. 1. 2, 8
n Eccl. 5. 6. 7
n Lu. 12. 19. 30.

But giue grace that in thy feare wee may daile prepare our selues to depart out of this prison. For nothing is more certaine. then death o, though o nothing more vncertaine than the houre thereof. o Eccl. 3. 2

Therefore let vs haue alwaies before our eyes an image, and meditation of our departure p, the better to p knowe. p Ec. 12. 1. 3

- knowe the fleeting and vanitie of this comberfome and vncertaine life, that
 Gal. 6. 14 we may liue to thee our God *q*, beeing
 Titus 2. 2 found in faith *r*, and strong in hope,
 looking with cheerefulnes for the day
 13 of our departure, and the ioyfull appearing of thy sonne Iesus Christ our Redecmer; and as long as wee abide in this tabernacle of the bodie, with
 1. Pet. 1. 5 all studie ministring *s* to our faith, vertue; to vertue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; vntill
 2. Cor. 5. 1 this tabernacle beeing laid away, wee shall passe ouer to our dwelling place, not made with handes, but euerlasting
 2 in the heauens, where wee shall be clothed with eternall glory, and immortallitie, when this earthly house is put off and destroyed.
 6 Grant also that trusting firmelie to thy promises, wee may be readie and gladde to returne to our euerlasting and celestiaall country: for while wee are in this bodie, we wander from thee our God, for now wee walke in faith,
 7 not in the enioying and possession of eternall goods: wherefore, whether wee be at home, or from home, let vs
 6 endeavour our selues to be acceptable
 in

in thy sight.

Make vs faithfull and wise seruants
 alwaies looking for the comming of
 our Lord (for we knowe not when hee
 will come x; at the euening or at mid-
 night, whether at the cock crowing, or
 in the dawning) least by a sudden hour
 of death being ouertaken, & as it were
 caught in the Fowlers trappe y; wee be
 found vnready: but contrariwise, by
 prudent watching, in true conuersion
 and repentance, may cōtinuall couet
 to bee dissolued x, and to bee with x
 Christ our Redeemer.

Graunt also, that at the poynt of
 death, hauing escaped all hardnes and
 tentations, wee may triumph like con-
 querours, and beholde the preſence
 and power of thine holie Spirit; and
 let our last wordes be those, which thy
 Sonne did vtter vpon the altar of the
 Crosse, saying a, Father into thine
 handes I commend my spirit: and
 when our speech is taken from vs,
 heare, o God, the groanings of our
 hearts.

And the houre of death beeing
 come, let thy seruants b depart in
 peace, because our eyes haue scene
 thy saluation, which thou hast prepa-
 red

u Mat. 24
 verse 45
 Luk. 12. 42
 x Mirke 13
 verse 35

y Luk. 21. 35

x phil. 1. 23

a Luke 23
 verse 46
 pſa. 31. 5

b Luk. 2. 29
 33. 34

Luke 2.32

red before the face of al people: a light
to bee reuealed to the Gentiles, & the
glory of thy people Israell, through
our Lord Iesus Christ, Amen.

4. A prayer for the nourish- ment of this life.



Onnipotent, and eternall
Father, which hast giue
to thy Church certaine
promises of corporall
things *a*, we thy childre

a James 1.5

James 5. 14

Luke 11.9

b Mat. 6. 11

Luko. 11.3

cry vnto thee for our dailie bread *b*, &
else what pertaining to the sustentation
of our mortall bodies.

e psa. 56.9

10

Deut. 28.11

Make our fieldes fertile, that the
seede sown may come vp; and our
ground yeeld vs a ioyfull haruest *c*.

Prosper thou the labours of all arti-
ficers, and let their dooings take good
successe.

d Deut. 28.4

psa. 144. 13

14

Blesse, Lord, the works of our hands,
our heards of cattell *d*, and flocks of
sheepe, that they may prosper, and
encrease, and wee feele no barrennes,
desolation, or decay.

e Deut. 28. 8

e pro. 10. 22

Sende thy blessing into our barnes
and store house *e*. For fit is the bles-
sing of God that maketh rich, and
causeth

causeth plentie.

Except the Lorde build the house g, **g psa. 127.1**
 their labour is but lost that build it. It
 is but vaine for vs. to rise early, and
 late to take rest, eating the breade of
 sorrow. For thou Lorde giuest to thy
 beloued, sleepe they, wake they, much
 plentie, and all kind of happines.

Make vs therefore, bountifull God, **h Luke 5.5**
 to loose our nets in thy Name h, and
 to doe the workes of our calling ear-
 nestly with inuocation of thy diuine
 assistance, that by thy blessing we may
 haue a good successe.

Protect all waifaring men, and tra-
 uellers, either sailing by seas to farre
 countries, or iorneying by land for our
 common welfare, that they may safely
 returne home againe.

Take thou the defence of Mer-
 chants with their goods and riches, so **i Ezech 37**
 shal they bee secure frō all misfortune. **verse 27. &c.**
 Dispose their mindes and wits, that
 in their trafike they may deale with-
 out fraude, couen, and abuse of thy
 Name, measuring all thinges accor-
 ding to the rule of iustice, and thereby
 retaine a good cōscience k. Make them **k Ecc. 13.25**
 to loue vertue, to keepe promise, to
 obserue couenants, that no man op-
 presse.

11. Thel. 4
verse 6
1. cor. 6. 8

presse or circumuent his brother l, for
God is the reuenger of all such.

m Luke 14
18. 19. 20

Grant also to all buyers of villages,
houses, land, yokes of oxen, that m for
the loue and desire of earthlie riches,
and filthy lucre, they forgette not the
kingdome of God, & so make excuse
that they cannot come to thy great
and heauenly Supper, wherevnto all
men are called by the Gospel.

psa. 6. 10

Let them not delight n in wrong
doing and roberie. If riches increase,
let not their hearts bee set vpon them:
but afore all things prouide for them-
selues the treasure o hid in the field,
and the pretious iewell p of thy celesti-
all kingdome.

o Ma. 13. 44
p Mat. 13
verse 45

To all workmen & labourers grant,
that they bee faithfull in their busines:
make them also strong, as wel in body
as in iudgement.

Giue vs good seruants, vpright Go-
uernors, an happy state of common-
weale, a wholesome temperature of
ayre, health, peace, discipline, and such
like.

q Tim. 6
verse 10

Keepes our mindes from couetous-
nesse, which q is the root of all euill:
least beeing bewitched therewithall,
wee swarue from the faith, and wrap
our

our selues in manie sorrowes. But gouerne vs by thy spirite, that all our care & maie bee cast vpon thee our Father, and wee bee content with daylie bread.

1 Mat. 6. 20

Luk. 12. 33

1 Tim. 6. 19

Pl. 55. 33

Blesse vs moreouer that wee abuse not thy temporall benefites, neither glut our selues with meat and drinke, to the ouercomming of our hearts by surfeting and drunkenness, but may we thy blessings moderately to our comfort.

Luk. 21. 34

Giue patience to the poor, that they neither murmur against thy will, and their condition; neither enuie their betters, and so offend thee, and break thy commandements.

Let not rich men bee either high minded, or confident in vncertaine riches, but in thee the living GOD (which giuest to vs abundantly all things to enioie) that they doe good, and bee rich in good workes, that they be readie to giue, glad to distribute, and laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

1 Tim. 6

verse 17

18

19

Two things we doe require of thee our God, & denie them not before we die,

pro. 30. 7

die,

Pro. 30, 8

die. Remooue from vs vanity & lies;
giue vs neither pouertie nor riches,
onely grant vs things necessary for this
life: least peradventure being full, we
should denie thee, and say, VVho is
God? or being oppressed with pouerty
we fall to stealing, and take the Name
of thee our God in vaine. Amen.

5. A prayer for the afflicted,
and such as suffer per-
secution.



Christ eternall GOD,
which hast commanded
vs to deny our selues *a*,
and daily to take vp our
crosse, and follow thee

a Luk. 9. 23

24

Mat. 16. 24

Mark. 8. 34

our Captaine and Maister in much
patience.

b 2. Tim. 3
verse 12

For it cannot bee auoided, but that
all which desire to liue godlie *b* in
thee our Lord, must suffer persecuti-
on.

And we cannot be thy seruants and
souldiers, vnles we can abide the per-
secution of the greater part of man-
kinde. For Sathan the Prince of the
world *c*, will neuer surceasse from ar-
ming his villaines with furiousnes a-
gainst

c Ioh. 14. 30

gainst thy members d.

d Ioh. 15. 18

And it falleth out commonly in this licentious wickednes of the world, that the godly, euen through the zeale of righteousnes, do purchase to theselues the hatred of the wicked.

Especially, it is incident vnto Christians to bee abhorred of the maior part of mankind. For flesh in no case can aw y with the preaching of the Gospel, and none can well suffer the reprehension of their vices.

e Ioh. 15. 18
19. 20.

Hence arise persecutions for the destruction of the godly, whereby in no place they can bee safe and secure, but their ends are sought by all kinds of crueltie.

Wherefore we beseech thee, on the behalfe of all persecuted for righteousness sake, against whom despightful wordes are vied, and lies inuented: and for as many as for thy Name sake are detained in prison, fettered, attainted before counsels; whipped, brought afore Kings and Princes, to be tormented with exquisite and diuerse punishments for the confession of true Religion: for such as are exiled from their native soiles, banished, spoiled of their goods, abhorred

f Mat. 5. 10
1. pet. 3. 14
1. pet. 4. 14

g Matth. 10
verle 16
17
18

h Heb. 11
verle 35. &c
2. Cor. 6. 4
5. &c

of

of the world, tried by torments, racked, hanged vpon forks, vpon wheelles, killed by swords, like sheepe for the slaughter murdered, and throwne out to bee deuoured of the rauenuous and cruell beastes for thy Gospelles sake.

11. Pet. 4. 14

Mat. 5. 10

11

11. Pet. 4. 14

All these assist, and laie to thine hand for our strengthening, that the glorie and Spirite of God may rest vpon vs, by whose consolation we may suffer all troubles, and by an inuincible courage get the victorie in all these, and neuer fall from the hope of our saluation.

12. cor. 1. 12

11. Pet. 4. 15

16

11. Ism. 1. 3

10. Ro. 5. 3. 4

Grant therefore that we may haue the testimonie of a good conscience, knowing that we are punished vnder deservedly, not as murderers, or theeues, or euill doers, or butie bodies in other mens matters. And suffering as Christians let vs not be ashamed, but glorifie God on that behalfe.

Giue vs grace to account it for exceeding ioy, when wee fall iato diuerse tentations and afflictions; and to glorie therein. For affliction bringeth forth patience; patience, experience; experience, hope; and hope maketh not ashamed.

And

And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodly persecute the Prophets *p* which *p* Mat. 5, 12 were before vs.

And especially thy steps, which are left to bee followed *q* are aboue all to *q* 1. pe. 2. 21 be allowed of. For thou diddest say *r*; *r* Ioh. 15, 20 The seruant is not greater than his maister; if they haue persecuted mee, they will persecute you also.

Finally also giue grace, that, respecting the vnspeakeable rewarde, which of thine onelie mercie thou diddest promise to all which perseuer vnto the end *s*, by thine assistance we may ouer- *s* Mat. 24, 13 come all the greuousnes of affliction.

For blessed doest thou pronounce them which suffer persecution for righteousness sake *t*, for theirs is the *t* Mat. 5, 30 kingdome of heauen, that when they are prooued, they may receiue the crowne of life *u* which thou hast pro- *u* Iam. 1, 12 mised to such as loue thee.

VVherefore indue all in affliction with thy fortitude from aboue, that with a bold and stoute courage they may reioice *x* that they are counted *x* Acs 5, 41 worthie to suffer shame, and all kinds *y* 1. pet. 4, 13 of


of affliction for thy name.

Make them constant in the true confession **y**, that through the consideration of cruell punishment they depart not from the faith, and forsake the profession of true religion.

Likewise shew forth thy omnipotencie, and with thy mightie hand deliuer them from the power of tyrants, from the mouthes of Lions **x**, and violence of fire.

And as concerning such, whose bodylie deliuerance were not best, but are fittest for martyrdom, those strengthen in the middes of paine, that they feare not such as kill the bodie **a**, but cannot kill the soule; that being afflicted according to thy will, they maie commit the keeping of their soule to thee with well dooing **b** as vnto a faithfull Creator, and so though they leese (as maie seeme) their soules in this world, yet shall they finde them safe **c** and blessed in another life which is eternall **d** where thou liuest and raignest with the Father in the vnitie of the holy Spirit, a God forevermore, Amen.

6. A Prayer for Widowes, and orphanes.

 Most mercifull & faith-
full God, Father of or-
phanes *a*, and iudge of *a* *psal. 68. 3*
widowes: Looke down
from heauen, thou which
considerest our labour and sorrow, and
in whose handes all our saluation doth
consist.

The poore is left vnto thee: for thou
art the helper of the fatherless *b*. The *b* *psal. 10*
Lorde dooth heare the desire of the *verse 14. &c*
poore, thou preparest their harts, and
thine eare harkeneth thereunto: and
helpest the fatherlesse and widow vnto
their right, that the man of the earth
see no more exalted against the mise-
rable.

Wee beseech thee, O most righte-
ous auenger, haue thou a considerati-
on of all widowes and orphanes, and
prouide for them, by ministring cloa-
thes and nourishment vnto them;
haue pittie on them in all their pe-
rils, and necessities, stretch out thine
helping hand, and deliuer them, as
thou didst the widow, whose pitcher
of

e 1. Kings 4 of oile **e** by the Prophet Elias thou
verse 2. &c. diddest so increase with thy blessing,
 that not onely shee deliuered her chil-
 dren in bondage for debt, out of the
 hands of his creditors; but also of the
 oile she sold, had wherewith to sustaine
 both her selfe, and her children.

dp sa. 146. 9 For thou art the Lord which carest
 for strangers, and releuest the father-
 lesse and widowes **d**; but destroiest the
 waies of the vngodly.

e Ecc. 35. 14 Thou art touched with a care of
15 the afflicted, and despisest not the de-
 sires of the fatherlesse, nor the widow
 when she poureth out her prayers be-
 fore thee **e**. For the teares running
 downe the cheekes of the widowe as-
 cend vp into the heauens, and her crie
 against him which wrings it out.

f Deut. 24 Grant therefore mercitull God, that
verse 17 in the sight of all gouernors, & iudges
Ecl. 1. 17 they may finde fauour, an I haue equal
psa. 81. 3 Iudges and Patrones of their mat-
 ters: that the iudgemente of the
 stranger and fatherlesse bee not per-
 uerted, nor the cause of the widowe
 neglected **f**, but that iudgement maie
 bee sought according to thy lawe; the
 oppressed holpen; iudgement giuen
 for the Orphane; and the widow
 defen-

defended.

For thou hast giuen a straight com-
mandement vnto ail Iudges saying g, g Jer. 22. 3
Keepe equity and righteousness, deli-
uer the oppressed from the power of
the oppressor, doe not greeue nor op-
press the stranger, the fatherless, nor
the widowe, and shed none innocent
bloud.

For thou art the GOD which wilt
auenge thine elect h, that cry vnto thee, h Luke 18. 7
thou keepest truth for euer and euer i, i ps. 146. 6. 9
doeing iustice to the oppressed with
wrong k. k ps. 35. 18

Now deliuer, O Lord, the fatherless,
and widowes out of the pawes of rauen-
ning theeues, which eate vp the houses
of widowes / vnder the pretence of l Mat. 23. 14
godlines, and colour of right. Ma k. 12. 30

Deliuer them out of the handes of
wicked Iudges m, which faine and in-
uent lawes to suppress the poore, & to
hurt the cause of the base among the
people, that widowes may bee a prey
for them, & that they may rob the fa-
therless: such peruerse Iudges, O God,
in the day of their visitation and cala-
mity from a farre thou wilt vtterly de-
stroy. m Esa. 10. 1. 2

Appoint vnto orphanes and wid-
O dowes

dowes faithfull patrons, which will be touched with an earnest care of their welfare.

Also giue vs willing mindes to pleasure widowes and fatherlesse children, according to our abilitie, to deliuer the poore when hee crieth *n*, and the fatherlesse which hath none to helpe, to helpe him that is readie to fall, to comfort the widowes heart, euermore to be as fathers to the fatherlesse, and from our tender yeares to minister instruction to the widowe, and suffer them neuer to perish, but in blessing to blesse them, and to fill them with bread *e*.

n Job. 39. 13
e psa. 33. 15
p lam. 1. 27

For pure religion *p*, & vndefiled before thee, O God our Father, is to visite the fatherless and widowes in their aduersitie, and to keep our selues vnspotted of the world.

For he which is merciful towards the orphan, as a father, and sheweth himself as an husband towards his mother in taking the defence of their cause vpon him, hee shall bee as an obedient sonne of the Highest, & thou God wilt more fauour him, then a mother can pittie her sonne.

But they which despise the sighes
and

and teares of the widow *q*, and keepe *q* *Iob. 31*
 backe their loafe, that the fatherlesse *16.17*
 eate not thereof, and suffer them to pe-
 rish for want of cloathing and apparel,
 yea, which lift vp their hands to afflict *19*
 the, shall grievously be punished, their
 shoulders shall fall from their ioints, & *21*
 their armes be broken from the bones *22*
 of them.

O merciful God, extend thy fauour
 vpon all widowes, that at all times, and
 in all afflictions they may trust in thee
 the liuing God, and continue in sup-*r* *1.Ti. 5. 5.6*
 plications and prayers night and day,
 being diligent in all good workes, not
 occupied in pleasures, neither wanton,
 idly wandring from house to house, no
 tatlers, nor busie bodies, no speakers of
 things vncomly, nor giuers of occasiō
 wherby thy word may be blasphemed.

Keep all parents, that they being ta-
 ken away either by warre or vntimelie
 death, their wiues be not widowes, and
 their sons orphanes, running here and
 there a begging: be thou their helper *Exo. 22.27*
 euen for Christ his sake our Lord and
 Sauour, Amen.

7. A Prayer against desperation.

a Dan. 9. 3



Most mercifull GOD,
greatlie haue wee sin-
ned a, and, alas, are
guiltie of manifolde
crimes.

For this cause diuersly is our consci-
ence clogged: so that we are wonder-
fully aghast, beholding such bloudie
wounds of our soules.

b Gal. 3. 5

And albeit thy Gospell daylie doth
offer vnto vs in good sooth, forgiue-
ness of our sinnes, through thy meere
grace b: yet our faith is meruailouslie
weake by reason of the infirmitie of
our flesh, & daylie batterings of Satan,
which by craft endeuoureth to plucke
from vs all hope and consolation.

Therefore vnto thee doe we crie, O
most holie Father, and eternall God,
keepe vs in thy name, that in tentati-
ons and extremities wee neuer faint in
courage.

Moderate and mitigate our vexa-
tions, let them come to a ioyfull ende,
that wee fall not into the most hainous
finne

sinne of incredulitie, and despaire.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life and righteousness.

Let vs neuer despaire of thy mercie and grace, nor think with Cain: that c Gen. 4. 13 cursed and blasphemous wretch, that our sinnes are more than they may be forgiven.

O stay vs Lord, *d* according to thy d ps. 119. 117 word: and we shall be safe. Let vs alwaies beleue, that where sinne aboundeth *e* grace doth more abound; and e Ro. 5. 20 as sin hath reigned vnto death, so, that grace doth reigne through righteousness vnto eternall life by Iesus Christ our Lord. 21

O Christ, Sauiour of the world, and most gracious God, whose mercie commeth vpon vs like a streame, and art the eternall Oratour *f*, which both f 1. Tim. 2. 5 outwardly talkest to mankind by thy Gospel, and inwardly in our hearts inflamest thy light which is true confession, faith, and comfort in thee; we beseech thee from the bottome of our hearts, increase faith *g*, establish hope, and strengthen patience within vs. g Luk. 17. 5

For this certaine is true, that one
O 3 little.

little drop of thy most sacred bloud, shed for vs, is of more power to save vs, then all our enormous & manifold sinnes to condemne vs.

Wherefore looke back vpon vs, O Sauour, with thine eyes of mercie, as thou lookedst backe vpon Peter *h*, in the hall of the high Priests house, after he had both renounced thee *i*, and cursed himselfe; least through diffidence wee fall from thy grace, as Iudas the Traitor did, which hung himselfe *k*, & afterward brake in the middes, whereby all his bowels gushed out *l*; and so commit the like offence & sin against the Holy-ghost.

h Lu. 22.61

i Mar. 14.71

k Mar. 27.5

l Act. 1.18

O God the Holie-ghost, bee thou present with vs at our extreame neede: when the diuell will accuse vs, and our conscience beare witness against vs; when the cogitations of hell, and death will daunt vs; when wee shall be environed with horrible daungers and tentations; when the whole worlde will forsake vs, and all things set themselves against vs; strengthen our hearts, O comfortable Spirit, at that time with the seal of thy testimonie, that vndoubtedlie wee maie beleue the forgiveness of sinnes, the resurrection

tion of the flesh, and euerlasting life, which shall be giuen without faile to vs, and to all beleeuers.

O blessed Trinity, and eternall God of one essence, giue grace that in euerie combate, and especially at the point of death, being mindefull of thy couenant made with vs at our christening, and of thy most comfortable promise annexed: Hee which beleeueth, and is baptised shall be saued *m, m Mark. 16* wee may neuer doubt either of thy ¹⁶ mercifull good will toward vs, or of the free remission of our sinnes; but by often remembring this signe and couerant, maie daily more and more bee confirmed in faith, and hope of perpetuall happinesse, and appliethy benefits; which certainelie thou hast promised, and faithfullie wilt performe vnto our selues. For thy promises made vnto such as beleue and trust on thee, be not vaine, and to no purpose.

Likewise vpholde our soules by the Sacrament of thy Supper, that strengthened with this seale of the newe Testament, wee may be the more certaine, and confirmed touching our reconciliation, and euerlasting righ-

teousness, and alwayes beare it fixed in our minds.

n Gal. 3. 15 For if the testament of a man which
 is proued after the death of the testator
 o Heb. 9. 16 bee not smally accounted of; much
 17 more should the last testament, & holy
 sacrament of our Sauour Christ, remaine
 pure, in continuall force and remembrance.

O blessed Trinity, and eternall Vnity, lift vp our sorrowfull hearts & poure
 vpon vs the wholsome comfort of heavenly
 blis; at the point of death refresh
 vs with the sweete sight of thy cheere-
 full countenance, that with exceeding
 p Phil. 1. 23 joy wee may desire to depart p and to
 come into thine heavenly house, where
 thou liuest & raigest a God for euer-
 more, Amen.

8. Euening Prayer on Saturday.

▪ Sirac. 5. 1. 1

WE will confesse thee,
 O Lord, and King,
 and prayse thee, O
 God our Sauour: wee
 giue thanks vnto thy
 Name.

For

For thou art our defender, and hel-^{Sirac. 51.2}
per, and hast preserued our bodies ^{3.5.6.7.8}
from destruction, and from the snares
of the slanderous tounge, and from
the lips that are occupied with lies.

Thou hast bin our helper from such
as stood vp against vs, and deliuered
vs after the multitude of thy mercies:
and for thine holy Name sake from
the roaring of them which were rea-
die to deuoure vs: out of the hands of
such as sought after our liues: and
from the manifold afflictions which
wee had, from the deepe of hell, from
an vncleane toong, from lying words,
from false accusations, and from vn-
righteous sentence.

Our soules shall praise the Lord vn-
to the death: for our liues drew nigh
vnto hell downward. Euils enuironed
vs on euerie side, and there was no
man to helpe vs. Wee looked about
if there were any man to succor vs, but
there was none.

Then thought we vpon thy mercie,
O Lord, and vpon thine actes, that
thou euer hast done of olde. For thou
deliuerest all which put their trust in
thee & riddest them out of the hands
of their enemies.

O 5

Then

Sirac. 5. 1. 9

10. 11. 12

Then wee lifted vp our praier from the earth, and praied for deliuerance from death. We called vpon the Lord the father of our Lord, that he would not leaue vs without helpe in the day of our trouble, and in the time of the proud.

We will praise thy name continually, yeelding honour and thanks vnto the same. For our praier were heard & thou hast saued vs from destruction and from all euill.

Therefore we will acknowledge, and praise thee, wee will magnifie thy Name, for keeping vs from our youth vntill this present weeke, and for protecting vs alwaies of thy gracious mercie.

hps 32. 2. 2
psa. 51. 9

Righteous and mercifull God, before thee doe we sigh, beseeching thee by the death and buriall of our Lord and Sauour Christ thy we beloued Sonne, that thou wouldest vouchsafe to couer, and burie all our misdeeds, whatsoeuer from our infancie vntill this present houre either wittinglie, or ignorantly wee haue committed, and especially those which this weeke wee haue done in thought, word, or deede, against thy diuine Maiestie, and

and commandments, all which to thee alone which knowest all things wee confesse with broken hearts, and lowly spirits, beseeching thee to pardon them and to forgiue all our sins, whereof thou knowest wee are guiltie, & to deliuer vs from all euils both present and to come.

O Lord heare the voice of our prayer, incline thine care vnto vs in the daies of our necessitie, when we shall cry vnto thee.

ep̃sa. 116. 2.
3. 4. 5. 6. 7.
8. 9.

The snares of death haue compassed vs about, and the streights of hell haue taken hold of vs, we haue lighted vpon sorrow and trouble.

Notwithstanding we will call vpon the Lord: O Lord, we beseech thee deliuer our soules.

Gracious is the Lord, and righteous, yea, our God is mercifull.

The Lord preserueth the simple: we were in trouble and he helped vs.

Turne then again vnto your rest, O our soules, For the Lord will blesse ye.

Thou wilt deliuer our soules from death, our eyes from teares, and our feet from falling, that wee may walke before thee in the land of the liuing.

Q

O Christ, God, and Sauour of the world : saue vs, Lord, waking ; keepe vs sleeping, that in peace we maie both rest and wake.

Be thou our light in darknesse, then shall our light be as clear as the noone day *d*, and shine foorth as the morning, so that with confidence, and securitie we maie lie downe and sleepe, and none shall make vs afraide, because thou art our protector.

O Son of righteousness, and brightness of perpetuall charitie, lead vs into the vision of thy light, where thou shalt euertinglie shine vpon vs and thou God be our glorie. I he Sunne there shall not goe downe, neither the Moone be hid *e* : but thou Lord, shalt bee our euertlasting light *f*, that our sorrowfull daies may take an end.

Graunt likewise that leauing this place of darkenes wee may be translated into the true and new light, which we now looke for through faith, vntill the perpetuall morning appeare vnto vs, that wee maie beholde thee in a cleare light face to face *g*, where shall bee no night, wee shall neither neede candle, nor light of the Sunne, but thou Lord wilt lighten vs.

O holie Spirit, God, be thou a light
 vnto vs at our last gaspe, when our
 hearts pant *h*, our strength faileth, our *hp̄sa. 38. 20.*
 sight departeth, our hearing is deafe,
 our mouth dumbe, when our feete
 can not goe, nor our hands feelee, when
 all our senses forsake vs, giue vs some
 sense of eternall life, that wee m^yie tast
 in this world the beginnings of thine
 euerlasting ioie; and at our departure
 out of this world beholde by faith thy
 diuine presence, and to sleepe
 quietlie to eternall
 life, Amen.



Here

Here followe certaine pecu-
liar praiers for some speci-
all persons.

*A Prayer for anie Preacher
or Sheapherd of soules.*



Eternall God which
of thy great mercie
hast vouchsafed to
call mee, a miserable
and most vnworthie
man, to the ministe-
rie of thy Gospell, and hast appointed
mee to be a feeder of soules *a*, and a
fisher of men *b*, and now at the length
segregated me, according to thy good
pleasure, to preach the word of saluati-
on vnto this flocke, and people com-
mitted to my charge:

With lowlines of spirit and sighes
vnfained I beseech thee, O Christ,
which art our chiefe shepheard *c*, and
Archbishop, make me an able mini-
ster of the new Testament *d*: a cho-
sen vessell *e*, and profitable instrument
for the carrying of thy message be-
fore the nations, and Princes of this
world, as it becommeth the minister
of

a Eph. 4. 11
b Luk. 5. 10

c 1. pet. 5. 4

d 2. cor. 3. 6
e Acts 1. 15

of Christ *f*, and faithfull dispenser of *f* 1. cor. 4. 1
the mysteries of God, & neuer let me
proue an idoll, or idle shepheard.

Worke thou effectually through
me, and grant good successe vnto my
dooings, that fruitfully I may vtter to
mine auditors the healthfull *g*, and *g* 1. cor. 15. 2
heauenly food of their soules, which
is the sincere preaching of thy grati-
ous word without all corruption, or
deprauing of the same.

Take not from my lips the word of
truth *h*, and let mee not speake either *h* psa. 119
the imaginations of my foolish brain, *verse* 43
or the vaine perswasions of my owne
heart *i*, but may vtter thine heauenlic *i* Ier. 23. 10
word, and minister according to the
vertue which thou doest grant *k*, that *k* 1. pet. 4. 11
in all things thy glorie may be sought
of me.

That I followe not after couetous-
nes feeding my selfe *l*, and forsaking *l* Exec. 33. 2
my flock; but giue me such an earnest *l* 1. cor. 5. 2
care of their well doing, that without
constraint cheerefully *m*, and glad- *m* 1. Cor. 9.
lie, being bound therevnto, I may dis- *verse* 16. 17
charge mine office.

That I be not desirous of filthie
lucre *n*, but with a willing mind may *n* 1. pe. 5. 2
profit the Church, neither as an ex-
erciser.

erciser of authoritie ouer my flocke,
but that, euen through an heartie
zeale of thine holie Name, I maie
feede and make fat, in the plenifull
o **Ez. 34. 14** and goodlie pastures o of thy pure
worde, thy sheepe committed to my
trust.

That I maie retaine a diligent con-
p **Ez. 34. 15** sideration of the weaker sort p, and
helpe the feeble, heale the sicke, streng-
then the bruized; that I maie bring
home that which is seduced, and seeke
that is lost, and carefullie prouide for
that which is strong: that I labour not
q **Ier. 48. 10** in mine office negligentie q, nor ac-
complish the worke of thee my mai-
ster with deceit.

O almightie God, whose dwelling
is aboue the cloudes, which hast ap-
pointed mee a keeper and watchman
r **Ezec. 33. 2** for thy people r, to forewarne the
simple that they bee not, through the
subtiltie of vaine teachers, deceiued,
s **Ezec. 34. 5** seduced and made a pray s, and spoile
for the beasts of the fielde; make mee
so watchful and careful ouer thy flock,
that courageously I maie withstande
and beate awaie those rauening
s **Mat. 7. 15** wolues s; which teare and scatter thy
flocke, and by reproofing and refuting
their

their heresies overcome false Prophets.

Giue mee that vtterance and wisdom, which none can resist or gain-
say *a*. u Mat. 10. 19
x Lu. 21. 15
y Bla. 50. 4

Graunt me a learned y and eloquent
vtterance to diuide thy word rightlie;
and wisdom, distinctly, and in right
order to propose the same, and to be a-
ble and readie to admonish *z*, and to z 2. Ti. 3. 16
comfort the weake, and if any offende
through weaknesse *a* to winne him vn- a Gal. 6. 1
to well doing by the spirit of meeknes;
& modestly to rebuke such as may bee
recouered; but those which openly do
sinne without blushing, to take vp be-
fore the congregation *b*, not regarding b 1. Ti. 5. 20
the person, that the rest by their exam-
ple may feare and forsake their wicked-
nesse.

O Sonne of God, our continuall in-
tercessor, which hast ordained mee to
bee a voyce crying *c*, indue mee with c Esa. 40. 39
the grace of thine holy Spirit, that I
may exalt my voyce like a trumpet *d*, d Esa. 58. 1
and declare their wickedness vnto thy
people, and neuer shew my selfe as a
dumb dogge *e*, which cannot barke: so e Esa. 56. 10
shal I not be partaker of their sinnes,
nor guiltie of their condemnation,
nei-

neither wilt thou require their blood-
 at mine hands *f*.

FFezec. 3.18

Ezec. 3.8

Wherefore againe, and againe I be-
 seech thee, assist mee euermore that
 through an open & bold reprehending
 of their wickedness, I may deliuer my
 soule in the day of wrath, and teach thy
 wayes vnto the wicked *g*, whereby the
 vngodly may repent.

g psa. 51.13

Finally, so blest mee with thy fa-
 uour, that I may walke in thy feare, as
 it becommeth mee, and bee an exam-
 ple of good life vnto my flock *h*, least
 while I preach vnto others *i*, my selfe
 prooue a cast-away; that in no case
 through my wicked conuersation *k*,
 I giue occasion to anie man of blas-
 pheming thy word; and that in trou-
 bles and persecutions I faint not, but
 may suffer patiently the reproach of
 this world, and the manifold troubles
 that Satan stirreth vp to disquiet thy
 Church.

h 1.pet. 5

i 1.cor. 9.17

k Rom. 2.24

Graunt also to as manie as shall
 heare thy word from my mouth, that
 they may firmelie with mee beleue
 the same, and be the followers of me *l*,
 as I followe thee *m*; and haue confi-
 deration of such as walke so, as be-
 commeth Christians, that together

l 1.cor. 4.16

2.Thes. 3.9

m 1.co. 11.1

for any hearer of Gods word. 283

we may continue in faith and patience,
euen for thine owne sake, Amen.

A Prayer for anie hearer of Gods word.

Give thee most heartie
thankes, O eternall God,
Father of our Lord Iesu
Christ, for that it hath
pleased thee of thine vn-
speakeable mercy and goodnesse in all
ages continually to send into the world
men wonderful in thy gifts, & know-
ledge of thy wil, to be renewers and
speakers forth of thy truth *a.*

a Matth. 13

Like thankes I ascribe vnto thy sa-
cred Maiesty for allowing vs shepherds
& preachers in these our daies for
the gathering together of thy Church
out of all mankind, to the building of
the body of Christ.

34
b Eph. 4. 2
13

Humble I beseech thee, gracious
God, continue alwaie among vs thy
pure worde through thy Ministers;
gather vnto thy selfe an everlasting
Congregation, and so instruct mine
heart with thy Spirit of truth, that vn-
fainedly I may assent to thy whole-
some

some word, proue aliuely member of thy body, and being incorporated into that societie which both in this worlde doth sincerely confesse thee, and euer more extoll thine holy Name.

Keepethose Preachers, which thou doest & wilt giue, in the certain knowledge of thy blessed will, that they may from time to time both open vnto vs thine intent concerning the repairing of mankind, the saluatiō, and redemption of our soules through thy free mercie; and also teach vs how to liue in new obedience, and to abstaine from carnall desires & which fight against the soule.

Inspire the Ministers and Preachers of thy word with thine holie Spirit, that they maie vtter thy will purely as they haue receiued it from thine handes, retaining the forme of wholesome wordes, and sounding onelie that doctrine which is vttered by thy Sonne out of thy bosome. For otherwise, departing from the order of faith, & the rule of thy word, they will greatly obscure the light of thy doctrine; and obtrude vpon vs the vanitie of their owne inuentions. Wherefore let them speake thy words

1. Ti. 1. 11;

1. Ioh. 1. 18

not deceitfully, but sincerely, euen as f 2.cor.4.2
from thee, and in thy sight.

Graunt also, that by transforming
thy ministerie into policie, they Lord
not ouer thine elect g, neither con- g 1.pet.5.3
tend about superioritie, and primacy in
thy Church: but onely seek the glory
of thy name, and the saluation both of
themselues and vs.

Giue them libertie of speech bold- h Eph.6. 19
ly, without feare to blame & rebuke
all false doctrine, blasphemous super-
stition, and abuses in thy Church.

Open vnto them the doore of vtte- i 1.Col. 4:3
ance, that they may speake the my-
steries of Christ, and manifest them as
they ought to do, so shall their doings
be profitable vnto the godly.

Assist them also with thine especial
grace, that they disgrace not their doc- k 1.Tim.3
trine by impuritie of life, but let their 2.3.4 &c.
conuersation answere vnto the doctrine
which they teach and preach.

Especially for the shepheard of my
soule, from whose mouth I learne thy
blessed will. I heartily pray, that thou
wilt keepe him in religion, sincere
and pure from enormous offences in
outwarde conuersation; endue him
with a long and healthfull life, if it be
thy

thy good pleasure, that many a good day and year he may continue in preaching the glad some voice of thy gracious Gospel among vs without contention and strife.

12.pet.5.4

And, O Son of God, which art the Lord of all the flock *l*, work thou effectually by thy Preachers, speak thou within vs to our hearts the blessed will of thine eternall Father, and confirme thy doctrine in our mindes by thine holy Spirit.

m Ioh.10.12

n Ioh.17.25

songs of seducing hirelings *m*, & grant that we may know thee *n*, euen as thou knowest thine heauenlie Father, and walke religiouslie, and righteouslie in thy sight, shewing our selues to be of that holy seed which praiseth thy name for euermore.

Come holy Spirit, open mine heart and eares that I may conceiue the profit of thy wholesome doctrine, and the sweet comfort reuealed in thine holy word, by the preaching of the Gospel.

O Lord, I acknowledge with tears my sluggishnesse, and carelesnes in seeking

seeking thy trueth, and bewaile the
wretched coldnesse, and hardness of
mine heart, beseeching thee to indue
mee with an vnfeigned longing, and
with an ardent desire of holie Ser-
mons.

Graunt that in this life I maie wor-
ship the sect of the Preachers of peace,
& reuerence the true dispensers of thy
mysterie, thy faithfull ministers with
double honour, and none otherwise o 1. Tim. 3
to obey their godly sermons, than I verse 17
would if a voice should sound from the
heauens.

Let mee not for the blemishes and
imperfections of some particular men,
vnreuerently conceiue of thine whole
ministerie.

Worke also within mee, that despi-
sing thy word p deliuered vnto vs, I p Luk 10
neuer seeke after straung reuelations verse 16
or violent rauishings both besides, 1. The. 4. 8
and contrarie to thy wordes; but bea-
ring alwaies in minde the order which
thou hast appointed, constantlie em-
brace thy worde manifested in the
Church.

Finallie, impart such grace vppon
vs, that wee may imitate and followe
the good workes of holy men q, ca. q 1. cor. 11. 1
sting

string of the olde man by putting on the new, which is created after God in righteousness, and true holiness, Amen.

A Prayer for a Prince or Magistrate.

Blessed art thou, Lord God of Sabbaoth. For to thee appertaineth all magnificence, and power, and glorie, to thee belongeth all honour & authoritie.

For whatsoever is either in the heavens above, or in the earth beneath, it is thine. Thine, O Lord, is the kingdom; thou art above all Princes and Kings. Riches is thine, glorie is thine, and thou art Lord over all. In thee remaineth vertue and power, greatnes, and government.

a Wild. 9. 1 O God of my fathers **a**, and Lord of mercie, which hast made all things
2 by thy worde, and by thy wisdom appointed man to rule the creatures
3 which thou hast made, and to governe the worlde with equitie and iustice. I praise thee, and extoll thy glorious
 Name

Name for appointing mee thy seruant
 b to rule and gouerne this thy people b1.King.3.7
 committed vnto my charge.

Now therefore gracious Lord, fauor-
 rablie behold mee, that I may treade
 the path of trueth, righteouſneſſe, and
 ſinceritie of heart in thy ſight.

Let mee not abuſe mine authoritie
 e but gouerne with lenitie and gen- cEſter 12.3
 tlenefſe the people vnder mee, that li-
 uing a godly and honeſt life, mankind
 may enioy their deſired peace.

Giue therefore vnto thy ſeruant an
 heart deſirous of inſtructions, that I
 may iudge the people, and diſcerne
 betweene good and euill d, and neither d 1.Kin.3.9
 declining to the right hand or to the
 left, ſtoutly and valiantly maintaine the
 cauſe of the righteous.

Graunt me counſell, and aſſiſtance
 to do ſuch things as are gratefull vnto
 thee, good for thy Church, and proſi-
 table for my people, and common-
 weale.

Giue mee thy wiſedome e, and re- cWiſ.9.4
 ieſt mee not from thy children. For I 2.Chr.1.10
 thy ſeruant, and ſonne of thine hand- fWild.9.5
 maide, am a fraile man, of a ſhort pſa.116.16
 time and full weake in the vnderſtan-
 ding of iudgement and the lawes.

P

Thou

g Wis. 9. 7
 1 Chr. 28. 5
 2 Chr 1, 9
 h Wis. 9. 10

Thou hast chosen mee g a gouernour of thy people, and a Iudge of thy sonnes and daughters, send mee therefore wisdome h from the sacred heauens, and from the seate of thy magnificence, that it maie bee with mee, and labour with mee, whereby I may perceiue what is acceptable in thine eyes, and learne that I haue no power of my selfe but from thee i, which art almightie, and raignest ouer the kingdomes of men, giuing them at thy pleasure k.

i Ro. 13. 1. 2
 Wisd. 6. 3

k Dan. 4. 14

l Sir. 10. 15

Graunt that I neuer conceiue l proudlie of my selfe, but may receiue in patience the discipline of thy law.

Make me wise and circumspect that I neither offer iniurie to anie man, neither suffer any to be iniured; that so equity may be maintained, and iustice among men preserued m.

n ps. 72. 1. 2

Let mee at no time vnder the shewe and colour of equitie vphold, or countenance a wicked cause: neither yet without sufficient examination and trial of both parties, giue sentence against any.

Allowe mee such counsailours, gouernours, and ouerseers, as are of courage

rage n, and feare G O D, deale vp- n Ex. 18. 21
rightly, and hate couetousnesse, that
by them the burthen, charge and care
which I sustaine, may bee some-what
lightened.

Endue both mee, and them with
thine holy Spirit, that with earnest stu-
die and watchfull mindes we may dis-
cerne betweene matters o, that no man
through our negligence haue the ouer-
throwe in a righteous cause, but that
sentence bee rightly pronounced be-
tweene a man and his brother, and a
stranger without respect of any person
p in iudgement. o Deut. 1. 13

Let vs heare as well the little as the p Deut. 1. 17
great, and feare no man. Because the Leu. 19. 15
iudgement is thine, which standest in
the companie of Iudges, and among
the Gods q thou playest the Iudge. For q p 2. 8. 1. 1
the iudgement is not of man r but of r 2. Ch. 19. 9.
the Lorde, and whatsoever wee shall
iudge it will come vpon vs.

VWherefore, let thy feare bee with
vs s, that wee may doe all things with
care and circumspection, that we proue
not children r in vnderstanding, ney-
ther giue our selues to drunkennesse
and belly cheere u, but eat our meate
in due season, and that for strength, u Ecc. 10. 17

not for drunkenesse.

For thou wilt make earnest and diligent inquirie of all our workes α , and search all our cogitations: because wee are thy seruants, and deputies to gouerne, men of a very short life: and he which is to day a king γ , to morrow may be dead. For we be all morrall χ , and subiect to one and the same corruption.

Besides, an horrible iudgement is nigh for such as walke not after the will of thee α , our God. For he that is most lowe, shall find mercy, but the mighty shall be mightily tormented. For thou which art the Lorde ouer all, regardest not the person of any b , neither doost thou feare the greatnes of the mighty. Because aswell the great as the smal are the workmanship of thine hands, thy care is equal ouer all, & giuest to godly Princes eternall happinesse, which art the Iudge both of the quicke and the dead, liuing and raiging with thy Sonne in the vnitie of the Spirit, a God for euermore,
Amen.

A prayer of Subiects for their Prince.



Almightie God, King of
Kings, & Lord of Lords,
in thine hand is al power
both in heauē & earth *a*, *a* Eccl. 10
thou confirmest king- 14.15

domes, & againe doost alter them ac-
cording to thine heauēly pleasure, &c.

*This prayer you shall find
afore, page 7.*

A prayer for a mar- ried man.



God almighty, authour,
and institutor of matri-
monie, which in the co-
pling together of male
and female, doost offer

unto vs a consideration of the sacred &
great mysterie of the mariage of our
Lord & Sauour Christ, with his spouse
the Church *a*, and withall expresse the *a* Eph. 5. 23
most burning affection of thy sonne *2*. Cor. 11. 3
toward his beloued Spouse.

For hee offered himselfe vpon the
altar of the crosse *b*, to sanctifie, and *b* Eph. 5. 25

P 3. cleanse

Eph. 5. 26
27

cleanse her by the washing of water through the word, & to make her glorious for himselfe, without spotte, or wrinkle, or any such thing.

For euen as the husband by an inseparable band of good will is bound to the wife, so that both prosperitie and aduersitie is common to them both: so is Christ coupled to his Church, through suffering vpon his own flesh the punishment which was due vnto her, and by making vs with him fellow heires of eternall ioy, by couering our offences.

So that nowe there is no condemnation to them which are in Christ Iesus, which walke not after the fleshe, but after the Spirit.

VVhereby vvee gather, that man
d Rom. 8, 1 should loue his vvife d, euen as his
owne bodie. For no man euer yet hated his owne fleshe, howloeuver crooked, olde, weake, leane, or deformed
e Eph. 5. 28 it be: but so much the more carefully
29 doth hide and couer these faultes, by how much they appeare the more deformed. Yea, hee doth nourish, and cherish that weake part, euen as Christ doth loue his Church though soule, and deformed with sinne, which
casteth

casteth not her off, though she seeme ill-fauoured, but healeth her griefes, dissembleth much, forgiueth and wipeth away her offences.

I beseech thee, O Father, which art neither made nor begotten, marrie mee *e* for euerynto thy Sonne; marrie mee vnto him in righteousnesse, and iudgement, in godlinesse, and mercie; marrie mee vnto him in faith, that I maie truelie knowe thee my Lorde and God, which wilt not the death of a sinner *f*, but rather that he repent and liue. e Hoſ. 2. 19
20
f Eze. 33. 11

O thou onelie begotten Sonne of God, ioyne me I beseech thee vnto thy body, that ingrafted in thee *g*, I maie draw from thee the iuyce of life and of heauenly wiſedome. g Rom. 8. 17. 18, &c.
Eph. 4. 15. 16

Defend mee and thy whole Church against the rage of Satan, the world, & the flesh.

Loue, cherish, and comfort such as are ingrafted to thy flesh. Purge and wash me from my sins, filthinesse *h*, and spots through thy great mercie and merits. h ps. 51. 7
Heb. 9. 13. 14

Decke me with thy gifts and goodnes. Wash me with water *i*, and purge me with thy blood *k*. i Ez. 36. 25
k 1. pe. 1. 18
19

k psa. 45, 7

Anoint mee with thine oile of glad-
ness *k*, put vpon me thy robes of righ-
teousness, and couer me with thy glo-
rious purple; adorne me with the pre-
cious stones of vertue, and place vpon
my head glorie and honour, that all
mine ornament may be inward, & that
I maie please thee through hoping in
thy mercie.

13

1 Eph. 5, 23

1. Cor. 12, 3

m Phil. 2, 5

9. 10. 11

Ro. 14. 10. 11

n, Eph. 4. 15.

16

o Hof. 2, 5

For thou art mine husband which
louest mee *l*; my God whom I wor-
ship *m*; and the head wherevnto I am
subiect *n*.

Giue mee grace that I neuer delight
in mine owne faireness, and so play the
harlot *o*, following mine olde louers
which promise mee bread and water,
wooll, flaxe, oile and drinke.

O God the Holy-ghost, which
maintainest the loue of married folkes
within our breastes, I humblie be-
seech thee, inflame the heate of
chaste affection betweene all married
folke.

p 1. pet. 3. 7

1. Cor. 7, 3

Giue mee wisdom discretelie to
dwell with my wife *p*, considering al-
wayes that naturallie shee is weake,
and for that cause I must beare with
much foolishness, and swallow vp ma-
nie sorrowes when I shall perceine the
weak-

weakenes of her affections.

And for asmuch as I am the head
of my wife *q*, giue mee grace with *q* Eph. 5, 23
iudgement godly both to instruct her, *1. Cor. 11. 3*
and to bring vppe my familie in the
knowledge and feare of thy name *r*. *r* Eph 4

Let mee neither ouer nicely bring
them vppe, nor too roughly intreate
them, but gently vse them, that they
may both continue in thy feare, and
yeeld mee due obedience, but especi-
allie liue godly in thine eyes.

Blesse thou my wife, that she maie
proue a sweet companion vnto mee,
louing mee vnfaignedly, from the heart
without dissimulation: so that I may
safelie trust in her *s*, and she may ren- *f* pro. 31. 11
der vnto me good for good, not euill *12, &c.*
for good.

O God which art a chaste mind,
make mee with a chaste bodie and
pure affection to serue thee in chaste
matrimonie, and neuer with a wicked
eye to beholde the wife of another
man to lust after her *t*, neither yet to *t* Mat. 5, 28
forsake my proper bedde *u* with the *u* Eccle. 23
losse of my soule. *verse 16, 17*

Drive away Satan the mortall ene-
mie to this thine ordinance, that hee
sowe not contentions and braules

P 5 betweene

betweene vs.

Cut off all occasions of debate, and sinister suspicions, that so in a true conioyning together of mindes wee maie in this world liue vertuouſlie, & hereafter in the world to come raig eternally according to thy word, Amen.

*Reade the praier for wedded folkes afore.
Page 104.*

A Prayer for children.



Eternall, and euerliuing
G O D, father of our
Lorde Iesus Christ, ma-
ker of heauen and earth
which haſt enioyned vn-
to vs children that with due obedience

a Ex. 10. 12 we honour our parents **a**: which thing
Deut. 5. 6 not onely true religion dooth exact,
Mat 23. 4 but alſo naturall reaſon dooth bind vs
vnto.

Besides thou art maruelouſly deligh-
b Eph. 6. 1. 3 ted with ſuch obedience of children to
wards their parents for thy Sons ſake
3.
Etc. 3. 4 5. 6 our Lord.

And that the more willingly we may
obey them, thou haſt made a ſingul-
lar promiſe of long life vnto vs.

And

And as the obedience of children which they owe, and shewe to their parents is exceedingly gratefull in thy sight: so contrariwise, obstinacie and disobedience is most vsauorie, and displeaseth thee.

The which may bee gathered by the horriblenesse of punishment *c*, vvhich thou denoucest against stubborne, & disobedient children. *c Deut. 21 18, 19. &c.*

I beseech thee therefore most humbly euen for thy sonnes sake, in whom onelie thou delightest *d*, lighten the eyes of mine vnderstanding, that aboute all, I may tralie and sincerelie acknowledge thee my principall Father, of whom all the family both in heauen and earth is named: and in true inuocation, and thanksgiuing obey, and, in true holinesse, and righteousness, serue thee my GOD, and heauenly Father, from whom I drawe vitall breath *f*, my soule and bodie, with all the faculties, and powers that I haue. *d Mat. 3. 17 Luke 3. 22 e Eph. 3. 14 f Acts. 17 25*

For which cause I am bound rather to obey thee my Maker *g*, than men, and to bee occupied in those thinges which belong to thee my Father which art in heauen *h*, and cheerefully *h Luk. 2. 49*

to goe about that which thou hast enioyned mee.

1 Eccle. 3. 9

Secondly, giue me grace to honor mine earthlie parents in deede, and word *i*, in all patience, and neuer to be a cause of their sorrow, and griefe of mind.

k Eccle. 3. 14
15

And when their vnderstanding shall faile through age *k*, be it far from mee that I doe either disdaine or deride them, albeit I am beautified with neuer so excellent gifts of nature, but make mee to beare with the weaknesse of their age, as I am bounde both by thy word, and in conscience to doe, so shall I be blessed.

1 Ecc. 3. 16. 6

For he *l* which honoreth his parents, shall haue ioy of his owne children, and when hee maketh his prayer, hee shall be heard.

O Lorde, forgiue thou my sinnes, whereby I haue offended my louing parents.

mpsa. 35. 7

O remember not the sinnes of my youth *m*, nor my rebellions: but according to thy mercy remember thou mee, euen for thy goodnesse sake, O Lord.

Let the example of thy Sonne my Sauour Christ, which in his childhood

hood was obedient vnto his parents ⁿ Luke 2.51
 be depainted and fixed alwaies in my
 minde, the better to obey them which
 begat and haue brought mee vp, and
 to relieue them beeing weake either
 through age or sicknes.

For hee which forsaketh his father,
 o shall come to shame: and he that an- ^o Ecc. 3.17
 greth his mother is cursed of God.

Likewise let it please thee to giue
 me a willing hart to obey my teachers,
 and betters, & to omit no part of duty
 and reuerence which I owe: so that I
 may alwayes declare my selfe to bee a
 decliner from euill ^p, and a dooer of ^p Ps. 34. 14
 good, a seeker of peace, & a follower ^{1. pet. 3. 13}
 of the same.

O Christ Iesus, which hast giuen to
 weake yeares the benefite of docilitie,
 giue likewise to the towardness of my
 nature the ayde of thy grace, that I
 may learne good nurture, and liberall
 Artes, seruing to the aduauncement of
 thy glory, whereby the more easilie
 I may attaine to the knowledge of
 thee, whom to knowe is perfect hap-
 pinesse and felicitie ^q.

^q Ioh. 3. 17

For thou art the fountaine, from
 whence all wisdome and vnderstan-
 ding proceedeth ^r, without whom all ^r Eccle. 1. 2
 our ^{our} prou. 3. 6

James. 1. 5

our studies lacke good successe. Wherefore at thy hands do I beg wisdom, which giuest liberallie, without reproching any man.

Luke 2. 52

Lighten thou mine vnderstanding with thy grace, that hauing learned the liberall artes, and the tongues, I may apply them to those ends where-vnto they serue, that according to thy sacred infancie, I may profit as in yeeres, so in wisdom & vertue, both before thee and man.

O God the holy-ghost, purifie mine hart by a liuely faith, that I spend not my time in vaine pleasure, cockering mine affections.

psal. 32. 9

Extinguish in me the flames of dotting and filthy loue, and let mee neuer serue the lust of the flesh like horse and mule, which hath no vnderstanding.

psal. 119. 73

Thine handes, O Lord, haue made and fashioned me. O giue mee vnderstanding, that I may learne thy law.

141

I am small and of no reputation, yet will I neuer forget thy righteousness.

142

For thy righteousness is perfect righteousness, and thy law is true. Amen.

Use the prayer for young folkes, which you shall find afore, page 109.

A praier against the Turke,
or any other forraine
Tyrants.



Omnipotent and eternall
G O D , Father of our
Lord Iesus Christ , ma-
ker and preseruer both of
heauen and earth , toge-
ther with thy coeternall Sonne , and
the Holie-ghost.

Wee haue sinned ^a, O Lorde, with ^apsa. 91. 69.
our fathers, wee haue committed ini-
quitie, and done wickedly.

Therefore we openlie confesse that
by thy righteous iudgement wee are
iustlie punished ; and rightlie deserue
that barbarous and vngodlie nations
should spoile vs of our goods , ouer-
throw our schooles , Churches , and
Common-weales : make vnmercifull
hauocke of the promiscuous multi-
tude , and carrie miserable men from
the sweete bosome of their deere
friends into a slaerie more greuous
than death.

O God , it is thou which repellst
vs, yea thou doost confound vs before
the nations for our sinnes ^b, and goest ^bpsal. 44.
not

not forth with our armies vnto the battell.

psa. 44. 10.
11. 12

Thou makest vs to turne our backs vpon our enemies, so that they which hate vs, spoile our goods.

Thou sufferest vs to be eaten vp like sheepe, & hast scattered vs among the heathen.

Thou sellest thy people for nought and takest no monie for them.

epsa. 76. 1.
2. 3. 4

Therefore be the heathen come into thine inheritance, thy holy temple haue they defiled: they haue destroyed our townes, and houses, and brought them into an heape of stones.

The dead bodies of thy seruants haue they giuen to bee meat for foules of the ayre, and the flesh of thy saints vnto the beasts of the land.

Their blood haue they shedde like waters on euerie side, and there was no man to bury them.

Wee are become an open shame to our enemies, a very scorne & byword vnto them that are round about vs.

epsa. 79. 5

Wherefore in these mischieuous warres, and in the midst of our fatall punishments, we flie vnto thee saying, & Helpe vs, O GOD of our saluation, for the glorie of thy name: O deliuer

vs;

against Turks & forraine tyrants. 305

vs; and be merciful vnto our sinnes for thy name sake.

O deale not with vs after our sinne, e p^{sa}. 103. 10
neither reward vs after our iniquities.

Remember not against vs our former f p^{sa}. 79. 8
sins, but let thy tender mercie preuent
vs; for we are in great misery.

Look vpon our affliction & trauel g, g p^{sa}. 25. 18
and forgiue all our sinnes. 19

Behold our enemies, for they are many, & they hate vs with cruell hatred.

Thou which hast forgiuen the iniquitie of thy people h, and couered all h p^{sa}. 85. 2
their sinnes, and hast withdrawne all
thine anger and turned backe from the
fierceness of thy wrath: turne vs wee 3!
humbly beseech thee, O God our saui-
our, and remoue away thy displeasure, 4
that in true repentance wee may please
thee for thy Sonne his sake. Wilt thou 5
be displeased with vs for euer? & wilt
thou prolong thy wrath from one ge-
neration to another?

O let the sorrowfull sighing of the
prisoners come before thee according
to the greatnes of thy i power, preserue i p^{sa}. 79. 6
those which are appointed to die.

Poure out thine indignation vpon
the heathen k that knowe thee not, Ier. 10. 25
and vpon the kingdomes which call 10
not

not vpon thy Name : that all nations may know the vengeance of the bloud of thy seruants that is shed. •

Consider the mortall threatnings of our enemies, that they may be hindered from exercising their tyranny vpon vs, laying triumphantly, Where is now their God?

psa. 79. 10

Keep from our neckes the grieuous yoke of Antichristian bondage, and repress the furiousnesse of all Tyrants which labor to spoile & make hauock of thy Church; to abolish true doctrine, prayers, & pure religion : and to bring in idolatrie, errors, and blasphemous ceremonies.

Defend our Churches, policies, and dwelling places.

Suffer not our townes to be reduced into dens for tyrants, and other bloudy nations, which hate both thee and vs extreemly.

Arme the right arme of our gracious King, and his Nobles, that they may fight for our laws, liues and liberty.

psa. 144. 1

Teach their hands to fight, and their fingers to battell : increase in them an inuincible courage of mind, that inflamed though the zeale of thy

thy religion, they may valiantly withstand their, euen thine enemies.

Guide thou the handes of such as fight in the cause of religion, & grant them happy successe ouer all their enemies. For a King is not saued by the multitude of an host *m*, neither is the mighty man deliuered by great strength, but the victorie commeth from heauen *n*.

mpsa. 33. 16
17

At thy rebuke, ô Lorde, both the charior and horse are cast asleepe *o*.

n i. Mach. 3
verse 19
op. 76. 6. 12

Thou wilt take away the courage of Princes, and art terrible to the Kings of the earth.

O be thou our helpe in trouble *p*, for vain is the help of man. Through thee wee shall doe valiantly; for thou wilt tread our enemies vnder our feet, and make thē come to nought, thorough our Lord Iesus Christ, Amen.

p Ps. 60. 11
12

A prayer to be saide in the

*time of the plague, sicknesse and
mortalitie.*



Lorde our God, great and fearefull art thou *a*, keeping couenant and mercie with them that loue thee, and keepe thy

a Dan. 9. 4
Nehem. 1. 5
Deut. 5. 10

thy commaundement.

b Dan. 9. 6 We haue sinned, ô Lord *b*, and haue
Baruc. 1. 17 cōmitted iniquity, wee haue done wic-
 kedly, yea, we haue rebelled, and haue
 departed from thy precepts and from
c Dan. 9. 6 thy iudgements : wee haue not obeyed
 thy seruants & the prophets which spake
 in thy name to our Kings and Princes,
 to our forefathers, and to all the people
 of the Land.

7 O Lorde, righteousness belongeth
 vnto thee, but vnto vs open shame
8 and confusion, as it is come to passe
 this day by the plague and sicknesse
 raining among vs, and among all the
 dwellers of this Land, because of the
 sinnes which wee haue done against
 thee.

9 Vnto thee, ô Lord and God, pertai-
 neth cōpassion & forgiueness, though
10 we haue rebelled against thee.

Wee haue not obeyed thy voyce to
 walke in thy lawes, which thou hast
 laid before vs.

d Len. 26. 15 Wee haue hitherto despised thy di-
Baruc. 2. 10 uine word *d*, yea, we haue loathed prea-
e Dan. 9. 12 ching, and haue loosed the bridle to al
Leu. 26. 16 beastlinesse of desires.

&c. Therefore the curse and oath which
Deut. 26. 31 is written in the lawe of Moses thy
Ex. 9. 9, &c. ser-

seruaunt is poured vpon vs, and wee through the plague, and corrupt aires, with burning feauers, & grieuous sickness are lamentable consumed euery day.

Yea, in our knees and legs are wee smitten with most loathsome botches, and those incurable, from the sole of the foote vnto the top of the head. f Deut. 28. 15

Because wee repent not, neither ob- 58
serue all the words written in thy lawe, nor feare thy glorious and dreadfull Name, thou doost according to thy 59
threatnings afore-tolde, encrease our plagues, and the plagues of our seede; thou sendest great plagues, & of long 60
continuance, euill sickness, and of long durance, thou bringest vpon vs incur- 61
rable diseases, all manner of sickness, & all kinds of plagues, besides those written in the booke of the law.

All these plagues, according to thy word, are come vpon vs, yet haue we g Baruch 3.
not prayed vnto thee, our Lorde, that 7.8
wee might euery man turne from his vngodly waies.

Therefore hast thou been watchfull in punishing vs, and in bringing these psal. 119.
euils vpon vs. Thou art righteous, O 137
Lord, and true is thy iudgement.

h Baruch 3
21.12.13

O GOD, Father of our Lord Iesu Christ, thou hast got thee a glorious name, as may appeare this day *h*.

O Lord, our God, wee haue sinned, we haue done wickedly, wee haue behaved our selues vngodly, in all thine ordinaunces. Turne thy wrath from vs, we beseech thee, for wee are but a fewe left in this place.

i i. King. 8
37, 38, &c.
2. Ch. 6. 28

O Lord God, which hast promised, that when either pestilence is among vs *i*, or the ayre infected, or any other plague or sicknesse is hote, thou wilt
39
2. Chr. 20. 9
heare the prayers, and graunt the requests of any man among the people, praying from the bottom of his heart, acknowledging his sinnes vnfaignedlie, and lifting vppe his handes vnto thee through Iesus Christ before the throne of grace *k*.

k Heb. 4. 16

Bee thou mercifull, giue vnto euery man according to all his petitions. For
1 s. Ki. 8. 39
I thou alone knowest the harts of al the Children of men.

Heare thou our prayers and petitions, and deliuer vs from this contagious and deadly pestilence.

m I. Samuel
24. 16

Commaund thine Angel which striketh vs, to put vp his sworde into the sheath *m*, that hee strike vs not to our
finall

L. Ch. 2 L. 13

final and vtter destruction, proceed not
in thy wrath, spare vs from death, and
bring not our end by the plague.

Let the heauens be milde, and our
dwelling places healthful, least the aire
being infected, poure down the con- n^{pc}. 78. 50
tagion thereof vpon vs to our destruc-
tion.

O Lord turne away thine hand, it is
sufficiente, let now thine hand cease, verse 16
that all the earth may know p^how that 1. Chr. 21. 15
thou Lord art our God, and that we do q Bar. 2. 15
call vpon thy Name.

O Lord look down from thine ho- 16
ly house vpon vs, and think vpon vs, in-
cline thine care and heare vs.

Open thine eies and behold the af- 17
liction and mortalitie of thy people.
For the dead which are in the graues, & 16
whose soules are out of their bodies,
giue to thee neither praise, nor righte- 18
ousnesse, but the soule that is vexed for
the multitude of her sins, which goeth
on heauily and weakely, whose eies be-
gin to faile; yea the hungry soule is it
that ascribeth due praise and righteous-
nes vnto thee, O Lord.

For wee powre out our prayers be- 19
fore thee, and require mercie in thy
sight, O Lord our God, not for any
worthi-

q Dan. 9

r Mat. 3. 17

Mat. 17. 5

f Psa. 90. 13

t psa. 89. 32

u Mat. 6. 10

Luke 11. 2

x pro. 3. 11

Heb. 12. 6

y 1. Cor. 11

verie 32

worthines either of our own, or of our fathers q: but in the name of thy Son Iesus Christ, in whō thou art wel pleased r, we beseech thee be merciful vnto vs, and help vs in this necessitie.

Turne thee againe f, O Lord at the last and be mercifull vnto thy seruants: that this poisoned infection maie be taken from vs.

Notwithstanding if it be thy pleasure to visit our offences with the rod t, thy blessed wil be done u, and giue vs grace to beare thy fatherly correction laide vpon vs patiently x, remembring alwaies that we are chastened of thee our Lord in this world, that we be not condemned with the reprobate y in the world to come, Amen.

*A prayer for the sicke you shall
finde afore, page 148.*

**A Prayer to auoide both raging
tempests and unseasonable
weather.**



Most wise and mightie God, thou art a glorious King in all the worlde, thy wonderfull maiestie dooeth shine and

to auoide raging tempests, &c. 313

and is knowen also by raine, thundering, lightning, & other meteors ingendred in the aire, thy throne is among the clouds, rhou hast made darknesse thy secret place *a*, and thy pavilion about thee euen darknesse of water, and clouds of the aire. *a* pfa. 81. 11

At the brightnes of thy presence the cloudes doo passe awaie, so doo the hailestones and firy coles. 12

Thou doest thunder fro the heauens, and giuest thy voice, hailestones and coles of fire. 13

Thou sendest thy arrowes, and scatterest them: thou increasest lightning and destroiest them. 14

Who is so greata God *b*, as thou *b* Pfa. 77. 13
our God? Thou art the God which doest woonders, and declarest thy power among the nations. 14

Thou redeemest thy people with thine arme. 15

The waters sawe thee and were afraid; yea the depths trembled. 16

The clowes powred out water, the aire thundred, and thine arrowes went abroad. 17

The voice of thy thunder was heard round about, the lightnings lightened the worlde, the earth 18

Q trembled

trembled and shooke.

epsa. 18. 15 The foundations of the earth were
discouered at thy rebuke c, O Lord,
at the blasting of the breath of thy
nostrils.

dpfa. 89. 5 Therefore shall the very heauens
extoll thy wonderous works d, and
the Saints set forth thy truth in the
congregation of thy Saints.

6 For who is equall to thee in hea-
uen? and who is like thee among
the sons of the Gods?

7 Thou art very terrible in the as-
sembly of the Saints, and to be re-
uerenced aboue all that are about
thee.

8 O Lord God of hosts, who is like
vnto thee? which art a mighty Lord
and thy truth is about thee.

9 Thou rulest the raging of the sea,
thou stillest the waues therof, when
they arise.

Thou onelie art of power to re-
solue into vapours the drops of the
sea by the heate of the sunne; thou
takest the same vp being turned in-
to aierie substance, and againe tur-
nest it into meere water, and makest
it to come powring down vpon the
face of the earth.

What-

to auoid raging tempests. 315

Whatsoeuer thou wilt e thou dost **epsa. 135. 6**
in heauen and in earth, and in the
sea, and in all deepe places.

With thy power thou madest the
earth, with thy wisdom thou hast **fler. 51. 15**
established the world, and with thy **16**
discretion stretched out the hea-
uens.

As soone as thou lettest thy voice
be heard, the waters in the aire wax
fierce; thou drawest vp the cloudes
from the ends of the earth; thou
turnest the lightning into raine, and
bringest forth the windes out of thy
treasures.

Thou couerest the heauens with
cloudes g, and preparest raine for **gpsa. 147. 3**
the earth, thou makest the grasse to
grow vpon the mountaines, & pro-
uidest hearbes for the vse of man,
thou giuest to beasts their foode, &
to the young Rauens that cry.

Behold, so great art thou h, that **hIob. 36. 26**
thou passest our knowledge, neither
can the number of thy yeares bee
searched out. When thou restrainest
the drops of water, the raine pou-
reth downe by the vapors thereof,
and falleth abundantly vpon man.

Thou bringest forth the windes

Q₂

out

ip̄sa. 135.7
Iere. 51.16

out of thy treasures; that is from the secret places where thou didst hide them in great abundance, that they might bee readie at thy commandement, and come forth when thou thinkest good.

Thou makest the cloudes to labor to giue water to the earth k, & scatterest the cloud of thy light.

kIob. 27.11
12.

Thou turnest it about by thy gouernment, that they may do whatsoeuer thou commandest them vpon the whole world.

O God, mine heart is troubled very sore, when I behold the immoderate showers, and heare the terrible thunder, yea it forsaketh his place, when I heare the noise of thy voice, and the speech proceeding from thy mouth.

O God which rulest heauen and earth, I most humbly beseech thee, mercifullie to driue away, or at least to mitigate these mightie streames, and most raging tempests.

Restraine thy thunderbolts, and thy fierie dartes that they hurt vs not.

Keepe vs, and our neasts, that we perish

perish not through lightnings, nor
be destroyed by thy thunder claps.

Protect our houses and vs, that
we be neither consumed by the fiery
meteors, nor bee drowned by anie
sudden floud.

O mercifull God, raine not I be-
seech thee, hailstones vpon the face
of the earth, neither strike such as
are in the fieldes, bee they man or
beast l.

1 Exod. 2. 22

25

Strike not thou therewith all the
hearbes of the field, neither breake
thou, gracious Lord, the trees of
our land m.

mpsa. 125. 3

Destroy not our corn with haile-
stones: nor with hailestones smite
thou our cattell n, and deliuer our
flocks from the thunderbolt.

apsa. 78. 44

49

Cast not the fiercenesse of thy
vvrath, anger, and displeasure vpon
vs.

Giue vs not hailstones forraine,
nor neither flames of fire in our land;
but of thy mercy conuert the thun-
der into gentle raine, vvhetherby it
may bring out fruit abundantly p.

ops. 105. 32

leue. 51. 16

p Ps. 145. 16

Sende not among vs either vn-
timely, or vntemperate showers,
which bee either noysome to the

Q. 3. fruit,

91.Ki.8.37 fruite, and bring the mildew 9, or
destroy the corne.

Restraine in like sort the windes
& violent tempests, that they bring
none hurt either to vs, or our goods
euen for Christes sake, our
Lord & Sauour,
Amen.

A prayer for wayfaring men and Trauailers.



Almighty, eternal, &
liuing God, father of
our lord Iesu Christ,
I thanke thee with
mine whole hart, for
sending of thine infinite & vnspeak-
able goodnes to mankinde, thine
only Son into this world to suffer
on our behalfe all the miseries of
this life: which in the state of ex-
treame basenesse, trauailing from
one Region to another, to preach
the Gospell of thy kingdome, suf-
fered no doubt the sundry infirmi-
ties of our mortall bodies.

a Blai. 53. 3
4. 5. 6

For passing through Samaria, he
was weary by reason of trauail, and
rested himselfe on Iacobs well b.

b Iohn 4. 6

In

In all things hee was like vnto
vs c. For we haue not an high Priest ^{c Heb. 2. 17}
d which cannot bee touched with ^{d Heb. 4. 15}
tho feeling of our infirmities, but
was in all things tempted like as we
are, and yet without sinne.

In his Name I take my iourney,
whose will it is that whatsoeuer wee
doo either e in word or deede, wee ^{e Col. 3. 17}
should doo it in the Name of our
Lorde and Sauour Christ; giuing
thanks vnto thee our God, and Fa-
ther through him.

For his sake, which went about ^{f A. 10. 36}
dooing good f, and healing all that
were oppressed of Sathan, I beseech
thee, giue thine holy angels charge
g to keepe me in all my waies, and ^{g psal. 91. 11}
to guide mee to and fro in my iour- ^{Mat. 4. 6}
ney, euen as Tobie the yonger was
guided of the Angel Raphael h vnto ^{h Tob. 5. 5. 6}
Gabriel habiting in Rages a citie of
the Medes.

Guide mee with strength i and ^{i psal. 128. 3. 4}
courage; and direct my steps in the
course of my iourney, that I wan-
der not out of the right waie into
bywaies, neither cast my selfe into
dangers.

And therefore holie Father, bee

Q 4 thou

thou the director of my waies, and keepe me out of the clawes of spoilers.

Saue mee from the deuouring iawes of sauage beasts. Compasse mee about with thine heauenlie protection that I fall not into anie euils either of soule or body.

Be thou vnto me a faithfull companion, as thou wast to Iacob the Patriarch *k* traauailing into Mesopotamia, and descending into Egypt *l*.

Likewise as thou diddest lead the children of Israell through the red sea *m*, & through the vncomfortable wildernes *n*, going before them by day in a piller of a cloud *o*, and by night in a piller of fire *p* to lighten them in the way that they went: vouchsafe to accompany, gouerne, and direct me in this my iourney.

Shew mee also such fauour, that wheresoeuer I go I may find godly men, which may entertaine, lodge, and curteously intreat mee *q*, least otherwise I fall into perils, and bee iniured of the wicked.

Be thou with me night and day, that no hurt light vpon me: protect mee both against the iniurie of cold

k Ge. 28. 15

l Gen. 46. 4

m Ex. 14. 22

n Deut. 1. 3

o Ex. 13. 21

p Nehe. 2. 12

q Mat. 25. 13

Esa. 58. 7

cold, and the vehemencie of heat ^r Ge. 32.40
and from all enemies deliuer me.

O Lord, giue me bread to eate ^f Gen. 28.10
and clothes to put on.

And as the wise men ^t Mat. 2.1
rection of a star in the East, came
io, fullie into Iurie, and afterward
beeing admonished in a dreame so
to doe, returned into their country
another way: so my busines beeing
well finished, bring me home again
in safety, that I may praise thee my
God and Lord continuallie in the
congregation of thy Saints.

O Lorde heare my prayer ^a, and ^{upsa. 39.12}
with thine eares consider my com- ^{Heb. 11.13}
plaint, holde not thy peace at my
teares. For I am a stranger in this
worlde, as all my forefathers were.
Our daies like a shadowe vpon the
earth ^x doe passe away, and conti- ^{I Chr. 29}
nue not. ^{verse 15}

We are strangers, and wander out
of our true country ^y. For the daies ^{y Heb. 11.13}
of our pilgrimage are but short ^z, ^{Gen. 47.9}
yet be they ful of misery & trouble.

Giue me grace that I set not my
minde on this worlde ^a, but to lift ^{a col. 3.1.3}
vp mine eies vnto heauen, and de-
fire a better ^b, that is an heauenlie ^{b He. 11. 16}

countrey.

c. 2. Cor. 5
verse 6. & c.

And as long as wee are absent from the bodie *c*, let vs be of a good courage, suffer vs not through feare to faint in afflictions, but firmelie to trust that shortly we shall retourne vnto thine habitation; and there shioie thy sight indeede, and euerlasting life, where thou, with the Son, and the holie spirit, liuest and raigest one eternal God for euermore, Amen.

**A Prayer before the re-
ceiuing of the holie
Communion.**



a Gen. 31, 10
b Mat. 8. 8
Luke 9. 6

Iesu Christ, holy, and eternal God, I miserable man, and wretched sinner acknowledge and confesse, that I am not woorthy the least of all thy mercies *a*, & most vnwoorthy to receiue thee vnder the roose *b*, of my soule by participating of thy most blessed bodie and bloud. For horrible and infinite are the sinnes wherewith I am defiled.

Woe

Woe is mee Lord c, for I am a man of polluted lips, and dwell among people that haue vncleane lippes. And therefore the very entrailes of mine hart are troubled, & my bones doe shake, because I find my soule a most vnworthy guest for so heauenly a supper. e Esay. 6. 5

And yet againe mine hart is wonderfully lightened, when I call into mind that thou, the deare sonne of almighty God, camest not into this world to call the righteous d, but sinners vnto repentance. For e they that be whole need not the Physician, but they that are sicke. d Luke 9. 32
1. Tim. 1. 5
e Mat. 9. 12

Besides, I knowe right well, and constantly doe belecue, that notwithstanding my filthinesse, thou canst make mee woorthy, which alone canst make that cleane; which is conceiued of vncleane seede f, & righteous men of sinners g, vwhen thou forgiuest our sins of thy wonted grace, thine holy Spirit beeing poured vpon vs. f Iob. 14. 4
g 1. Cor. 15. 7, 8

Thorough which thy power and mercie, I beseech thee, graunt such grace vnto mee a sinner, that I may worthily b approach to this heauenly lie. h 1. Cor. 14
verse 27

lie Sacrament, least I otherwise by mine vnworthiness, be made guilty of thy body & bloud, & so instead of life, receiue my iudgement and condemnation.

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe *i*, by calling my sinnes into mind, searching out my waies *k*, & by vnfeined and hartly repentance, returning vnto thee my Lord, least otherwise by concealing my sinnes, with Iudas the Traytor, I eate the bread of the Lord against the Lord: and by abusing thy gentlenesse *m*, heape vengeance vpon my selfe against the day of vengeance.

1 Augustine
vpon Iohn
treatise. 59
m Ro. 2. 4. 5

Dr. Ioh. 1. 9

Make me to confesse my sinnes, and that with heauie sobes, so thou beeing a faithfull & iust God *n*, wilt pardon all mine offences, & cleanse mee from my sinnes, and wilt not disdaine to accept mee into fauour, when I doe not refraine to acknowledge my wickednes.

Moreouer, poure into me a true and liuelie faith, that I neuer mistrust thy word annexed to the Sacraments, which promisseth vnto mankind

mankind the remission of finnes.

For to eate or drinke with the mouth onely, is to no purpose, but faith must come therevnto, and apprehend the worde, with the promises annexed. For they are the grounds and principles of the Sacrament.

So that whosoever giueth credit to these wordes, *Which was giuen and shedde for you, in the remission of finnes* o, the same man hath that which is promised by them, namely, eternall life, and saluation. For where the remission of finnes is, there likewise righteousnesse, life, and saluation is.

o Ma. 26. 26.
Mar. 14. 22
Luk. 22. 19
1. Cor. 11
ver. 24. &c.

But hee which doubteth of these wordes, he without doubt is an unworthy receiuer, & commeth vnprepared. For the doubting man neither eateth thy flesh spirituallie, nor yet drinketh thy blood, though carnally, and to our eies he seemeth to consume the Sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather. Not because *p* thy supper is poison, but for that an euill man taketh a good thing naughtilie.

p Augustine
vpon Iohn,
treatise, 26.

Finally,

Finally, also grant, that receiuing
 this thy Sacrament of the newe
 Testament, I may put off according
 to the former conuersation, the old
 man *q*, which is corrupt according
 to the lusts of error, and be renued
 in the spirit of my mind, putting on
 the new man *r*, which after God is
 created in righteousness, & holiness
 of truth.

q Eph. 4. 22
 23

r 1. col. 3. 10
 Eph. 4. 24

And albeit my nature bee such,
 that I cannot liue without spots of
 wickednes: yet so blesse me, that I
 may neuer offend willingly, but
 altogether depending vpon thy
 goodnesse, whose manner is to
 pardon the true penitent sinners,
 may boldly approach to thine holy
 Supper.

f Augustine
 concerning
 Ecclesi. in
 Bru. cap. 53

Especially, seeing we haue liber-
 tie to enter into the holy place
 through thy blood *t*; by the New
 & liuing way, which thou hast pre-
 pared for vs through the vaile, that
 is, by thy flesh. And seeing we haue
 an high Priest ouer the house of
 God, make vs to drawe nigh with
 true hearts, in assurance of faith,
 sprinkled in our mindes from an e-
 uill conscience, and washed in body
 with

t He. 10. 19
 20

with pure water, cause vs to holde **Heb. 10. 23**
 fast the professiō of our hope with-
 out wauering (for hee is faithfull
 that promised, and let vs consider
 one of another, to prouoke vnto **24**
 loue, & to good works, not forsa-
 king the assemblie of the faithfull, **25**
 as the maner of some is, but exhor-
 ting one another, and so much the
 more, as wee see the day approa-
 ching, Amen.

Another praier before the
*receiuing of the holy Com-
 munion.*



Christ, the onely me-
 diator betweene God
 and man *a*, which of **a 1. Ti. 2. 5. 6**
 thine ardent and vn-
 speakeable good will
 tookest our flesh vpon thee, to be-
 come a sacrifice and ranlome for
 all mankind: & for the better con-
 ceiuving of that thy benefit, diddest
 ordaine before thy painefull passi-
 on, a perpetuall memorie of thy
 loue, & that by erecting a couenant **b Ma. 16. 26**
 of the newe Testament *b*, vvhich **Mar. 14. 24**
 testifieth of thy presence, merite, **Luke 22. 19**
 power

power, and mercie, washing away dayly the sinnes of belceuers.

And the more effectually to commend the deepnes of this mysterie, diddest ordaine the Sacrament in thy last supper, being euen alreadie to goe from thy Disciples vnto thy passion, the more deeply to fix it in our harts that it neuer slip out of our minds, but daily in faith, feare and reuerence be recorded; and remaine according to thy holie institution, whole and perfect without adding or diminishing from the same.

e Gal. 3. 5
Heb. 9. 15]

For though it be but a mans Testament, yet if it be confirmed and proued by the death of the testator, no man diminisheth or addeth therunto.

Vnto thee doe I crie, O sonne of GOD, which art partaker of our flesh, and bone of our bones, beseeching thee from the bottome of mine hart, that it would please thee to giue me grace that with an earnest desire, & due reuerence I may couet to receiue thy supper, and therein thirstinglie to seeke for the nourishment of my soule.

Remoue

Remoue from my heart all loathing, contempt, & curiosity of prophane men, which set themselues against thee, and proudly despise this thine institution, like vnto dogs despising holy things *d*, and vnto *d. Mat. 7. 6* hogs treading most pretious pearls vnder their feete.

Lift vp my minde, that in feare and trembling, in faith and spirituall comfort, I may approach to the worthie receiuing of thy pretious body and bloud, not as hypocrites do, which hide and dissemble their sinnes, neither as Epicures despising both thee and thine holy ordinance.

And therefore stirre vp in me an vnfaigned desire of this heauenly nourishment, that from thee the bread of life *e*, and fountaine of saluation *f*, I may draw vitall iuice to the quickning of my soule. *e. Ioh. 6. 35*
Ecc. 24. 24
1 Io. 4. 10. 14

In which communion thou bestowest vpon beleeuers both the merits of thine obedience and passion, and also thine other benefites whatsoeuer.

Besides, inwardlie thou doest replenish vs with new and celestially
ioy,

ioy in quickning, comforting, teaching, and gouerning vs, that so we may haue and get our strength frō thee, euen as the branches drawe their iuice and force to fructifie frō the vine.

g Eph. 1. 18
Colof. 1. 27

Lighten therefore the eyes of mine heart, that I maie know what the hope is whereunto wee are called; and what the riches of thy glorious inheritance are in the saints g, and what exceeding greatnesse of thy power and mercie is hidde in this supper, and how vnspokeable bee the riches of the glorie of this Sacrament, whereby thou communicest to all and each of thy faithfull together with thy bodie and blood, all the treasures of thine heavenly goods to bee receiued by faith.

h Ioh. 6. 35
31

For thine holy and blessed mouth hath said : I am the bread of life, h which came downe from heauen, hee which cometh to me shall not hunger in any wise, and he that beleeueth on mee shall neuer thirst. And the bread which I shall giue, is my flesh, which I will giue for the life of the world.

O most sweete bread, heale thou the palate of mine heart, that I may Ambrose. taste the sweetnes of thy loue; heale mee of mine infirmities, that I delight in no fairenes besides thee.

O most heauenly white breade, containing within thee all comfort, and the perfect sweetnesse of all sa- uor, which doost alwaies refresh vs, let mine heart eate thee, and with thy pleasant sauer let all the bowels of my soule be replenished.

O thou bread of life, which camest downe from heauen, and giuest life to the world, come into mine hart, and purge me from all filthinesse of the flesh and spirit: enter thou into my soule, heale and sanctifie mee both within and without.

Bethou the buckler, and perpetuall defence of my soule and body, that I may com vnto thy kingdom the right way, where wee shall not deale with mysteries, as in this worlde, but shall behold thee face to face, when thou halt deliuered the Kingdome; to God the Fa- 1. Cor. 13 ther, and so God shall be all in all, ver. 24. 28. Amen.

A thanksgiuing after the receiuing of the holy Com- munion.

a Heb. 8. 1



Iesu, high & eternall Priest^a, sitting on the right hand of the throne of Maiestie in the hea- uens, gouernour of the Saints.

b Heb. 9. 11

Thou art an high Priest of good things to come^b, which by a greater and more perfect Tabernacle not made with handes, that is to say, not of this building, neither by the bloud of Goates & Calues, but by thine owne bloud diddest enter once into the holy place, & found eternall redemption, when through the eternall spirit, thou offeredst thy selfe a pure sacrifice without spot, to God, purging our consciences from dead workes, to serue the liuing God.

I yeelde thee hartie thanks for suffering vpon the altar of the crosse a most shameful death, for our sins, and that of thine owne accorde, moued therevnto by a singular af- fection

fection of good will towards vs.

I blesse thee for instituting this Sacrament of thy body and bloud, in remembrance of our euerlasting redemptiō, that at no time it might slippe out of our mindes, but be an holie signe and testimonie of thy perpetuall friendship, and a seale of the confirmation of the newe and eternall couenant, which thou hast entred into with vs, concerning the free remission and forgiuenesse of our sinnes.

I magnifie thee also with all reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy most holy Supper, and also to the receiuing of all celestially riches; wherein thou bestowest, and appliest particularly to euery of vs, all the merits and good thinges, which by thine obedience and death, thou hast purchased on our behalfe, that we may become partakers and fellow heires of eternall blessednes.

cRo.5.32

O sacred banket, wherein Heauenlie dainties are sette afore vs, which reuiue the soule, and thou lambe of God, after a wonderfull and

and myſtical maner, giueſt thy ſelfe
to reſreſh the inward man.

d Ieronime in his agonie. VVe diminiſh thee not in eating
thee *d*, but thou endureſt vvhole
perpetually. And although the viſi-
ble ſignes are conſumed, yet canſt
not thou be deuoured.

Thou art the meate of the ſoule,
not of the bodie; and faſteſt our
mindes, not our bellies.

Thou changeſt the eater into thy
ſelfe, and yet art not changed into
the eater, as other corporall food is
changed commonly.

1. pet. 1. 4 So that we participate of the Di-
uine nature, and thou no whit art
altered into our ſinfull fleſh.

I humbly beſeech thee, Sonne of
GOD, by thy moſt ſacred bloud
ſhedde for vs, giue mee grace, that
participating of this viſible ſacra-
ment, I may withall finde and feele
in mine heart, the inuiſible working
of thine heauenly grace, which is
cōtained in this myſterie; that this
ſupper may be, as ſome reſreſhing
vnto my body, ſo a ſpeciall medi-
cine of my ſoule.

Quicken and raiſe vp in mee, by
this bleſſed Sacrament, a continuall

remem-

remembrance of thy bitter passion,
make me to retaine the same firmly
and fresh in my minde, and shew it
forth, as an onely and sufficient ran-
som of my redemption, vntil
thou returnest. fi.co. 11.26

Let mee neuer doubt of the for-
giuenes of my sinnes, which thou
assurest mee of by thy body and
blood; in thine holy couenant g, cō-
cluded in thy last supper, by the
breaking of bread, and giuing forth
the cup to thy chosen Disciples, and
by them to as many as are incorpo-
rated into thy church through Bap-
tisme. g Mat. 26
ver. 26. &c.
Luke 22, 19

That as often as Sathan assaileth
vs, with his deadly tentations, wee
may runne to this our Sanctuarie,
as it were to a strong anchor of de-
fence, apprehending thy promise
ratified by the seale of this coue-
nant, and neuer giue ouer in fight,
but itill be refreshed with new ver-
tue from aboue; nor breake our
hearts through the consideration of
sundry misfortunes, which the vn-
gratefull world by the instinct of
their Captaine the diuell, would
bring vpon vs; but calling to minde
thy

Rom. 5. 3

thy death, into the which wee are baptized *h*, may escape from all calamities.

i Rom. 8. 35**38**

So that no tribulation *i*, nor anguish, nor persecution, neither hunger, nor nakednesse, neither perils, nor sworde, neither death, neither life may separate vs from our head, wherevpon being made fast by this holy Sacrament receiued, wee, as liuing members do depend.

k 1. Cor. 5. 8

And finallie may know that wee are fed and refreshed by thy flesh and pretious blood, that washed therewith, wee should not hereafter giue our selues to carnall pleasures nor feede vpon the leuen of malice and wickednesse, but resisting them, liue in al sinceritie and truth *k* as it becommeth such as doo eate of the immaculate Patchall lambe, whose life is hidde in thee *l*, but when thou shalt be reuealed, then shall we also appeare in glory.

1 Col. 3. 3. 4

For this blessed meat doth truly witnes that our bodies sprinkled with the vertue of thy quickning flesh, as it were with celestiall dew, shall rise againe into immortalitie, and euerlasting glorie.

Where

Wherefore giue grace, that all thy Saintes participating of the bread of eternall life, may be replenished vvith the fruition of thy blessed sight for euermore in thy celestiall Paradise, Amen.

Another thanksgiuing
after the receit of the holy
Communion.

I Thanke thee, o Christ, Lambe of God, for offering thy selfe vpon the altar of the Crosse to thy Father, an offering *a* and a sacrifice *a Eph. 5. 2* of a sweete smelling sauour to GOD, for our sinnes to reconcile vs vnto him: for certaintie whereof, and confirmation of our faith, thou hast instituted on our behalfe this holy Sacrament of thy supper, that as often as we receiue the same, we may celebrate thy memorie *b*, and with *b 1. co. 11. 26* thanksgiuing remember the merit and fruit of thy passion.

I beseech thee by thy bitter death, stir vp our minds, that by

R. often

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often receiuing this thine ordinance & institution, we may consider howe bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruell and shamefull a death to saue vs: and withall continually yeeld, as we are bound, hartie thanks vnto thee for the same, & after the like sort, answer to our power that vnspeakeable good will by our good life, & careful obseruation of thy commandements: & may when, either through frailty of our flesh, or by any other fault preuented, wee sin, run by and by vnto thee by repentance, and through consideration of this new and eternall couenant touching the remission of sins, made with vs, be erected & vpholden vnto a liuely and constant hope.

Gal. 6. 1

O sweet Iesu, grant, that being fast linked vnto thee by this holy mysterie, I may receiue power and strength from thee, beleeuing thy promises, and be wholly addicted therevnto without any doubting, that so my conscience,

science, in feare & troubles, may haue perfect consolation.

Suffer me not to be separated from the members of thy body which is the Church, whereof thou art head, fulfilling all in all: but grant, that abiding in thy word & kingdom, I may be without fault in the foundation, and without sin against my conscience, and walke worthy this sacrament, forsaking vtterly and renouncing the diuel, & all idolatry, all vices & carnall desires, d Eph. 1. 22
23 which fight against the soule: For wee cannot be partakers of the Lordes table, and of the diuels too f. 1. cor. 10. 21

Make me also to remember, that by this Sacrament I am bound to do good vnto others.

For as many graines of corne, doe make one loafe; and many grapes make one wine; so being many, yet are we but one loafe g 1. cor. 10
verse. 17 and one body, in as much as wee all participate of one bread, and drinke of one cup.

Ioine vs therefore together, O Saviour of the world, at this cō-

R 2. mon

mon banquet through the band of loue, that we may be fastened vnto thee our head. That as thou diddest die for vs, so wee againe may not feare to suffer, & to giue our liues for the glory of thy name, that wee be neuer separated from thee, neither in

hRom. 8.38

life, nor death *h.*

Make vs also heartily to loue one another, like the true and liuely members of thy bodie *i*, that if neede require, wee may giue our liues for our brethrē *k*.

i 1.co. 12.17

k 1.Ioh. 3.16

Suffer not concord of minds to be broken. For he that receiueth the mysterie of vniity *l*, and keepeth not the bond of peace; hee doth not receiue the mysterie for himselfe, but a testimony against himselfe.

l Augustine.

mCol. 3.8

Giue grace therfore, that laying aside all wrath *m*, fiercenes, maliciousnes and enuie, we may forgiue one another, euen as thou forgiuest vs: and beare one with another for the better auoyding of strife, dissention *n*, sects, and pernicious heresies.

n 1.co. 11.16

Keepe this thine ordinaunce,

and

and right vse of thy sacrament among vs euermore, that this good worke and diuine ceremony; may alwaies bee a note and badge of our publike profession wherby we are known from pagans, & a token of loue, confession and thankfulness.

Remooue away abuses and prophanations of this holy and sacred supper, together with the horrible and idolatrous adorations inuented by Sathan and his members, to the shamefull deforming of thy godly & goodly institution: but maintain I humbly beseech thee, the true and unpolluted vse thereof, till thy pleasure is to returne o in the clouds to iudgement with great power and glory p, that it neuer be out of remembrance. p Mar. 13. 26

And last of all, at our resurrection from death, appoint vs places at thy heauenly table, where we may tast the new wine in the kingdome of thy father q, abiding with thine elect r angels s, and blessed Saints for euermore, Amen. q Ma. 26. 29 r Mar. 13. 20 s Mar. 8. 38

A prayer for the sicke.



Almighty & mercifull God, Father of our Lorde Iesu Christ, vvhich

thorough corporall diseases, both putttest me in mind of my mortality, and also callest to repentance, For thou wilt not the death of a sinner, but that he conuert and liue.

e Eze. 33. 11

b psal. 6. 1

Vnto thee doe I cry, o Lord, rebuke me not in thine anger, neither chastise me in thy wrath; haue mercy on me, O Lord, for I am weake, O Lord heale me, for my bones are vexed.

My soule is also troubled veriesore: but Lord, how long wilt thou delay? Returne, deliuer my soule, O saue mee, for thy mercies sake.

e Iere. 17. 4

Heale me, o Lord, & I shall be whole, saue thou me, & I shall be saued, For thou art my praise.

d De. 32. 39

Thou hast wounded me, and thou wilt heale me; thou hast strooken, & thou wilt cure; thou

doost

doost kill e, and restore to life a- e 1 Sam. 2.6
gaine.

Wherefore if this my sicknes
be not vnto the death, helpe me
vpon the bedde of my sorrow f. f psal. 41.5
Turne the whole pallet of my
weakenes into ioy.

May it please thee, O Lord, to
deliuer mee from the pit of cor-
ruption g. For the graue wil not
acknowledge thee, nor death g Ecl. 38.17
confesse thee: but the liuing, I 18.19
say, the liuing wil extoll thee for
euermore.

O Lord, heale me, that I may
praise thee all my life long tho-
rough my Sauour, Amen.

*Another prayer for the
Sicke.*



Christ Iesu sonne
of the liuing God
our redeemer, &
our mediator for
euermore, in our
weake flesh, thou wentest about
the earth preaching a the glad a Mat. 4.23
tidings of the kingdome, tou-
ching the forgiuenes of our sins

and curing euery sicknes, and euerie disease among the people.

For thou hast truly taken vpon thee our infirmities *b*, and borne our paines. For where sin abounded, there thy grace did more abound *c*.

Wherefore I pray, and most humbly beseech thee, be mercifull vnto mee *d*, heale my soule, For I haue sinned against thee; strengthen it by the sweet comfort of thy Gospel, & confirme my faith: the, if it be thine heauenly pleasure, restore health vnto my weake body.

If thou wilt, thou canst make me cleane; onely do but speake the word *e*, and I shal be healed.

For it is not herbes *f*, nor plasters that restore health, but thy word, O Lord, which healeth all things.

It is thou, Lord, which hast the power both of life & death, thou leadeest vnto deathes doore, and bringest vp againe.

But if it bee more expedient for me to die than to liue, then deale with me according to thy will *g*,

wil g, o Lord, & command my spirit to be receiued in peace, the which I commend into thine hands h, thou hast redeemed me o Lord God of truth, which liuest & raignest with the Father, & the holy Ghost, one God, for euermore, Amen. g Tob. 3. 6
h psa 31. 5

Another prayer for the
Sicke.



Eternall GOD which art full of compassion a, & apsa. 86. 15
mercie, slow to anger, and great

in kindnes: thou forgiuest our faults b, couerest our sins, and bp sa. 32. 1
doost not impute our iniquities vnto vs.

Vnto, thee do I bend my praier, beseeching thee to pardō all my sins c, & to heale all mine infirmities. Saue my life frō destruction, and compasse mee about with mercy, & louing kindnes. cp sa. 103. 3

For thou art the God of my saluation d, mine helper, in thee hath mine hart trusted. Despise dp sa. 9. 10
not the workes of thine owne

R g hands,

psa. 38.8 hands e, neither suffer him to
perish whom thou hast created,
and redeemed.

f Iohn 1.29 O Christ, lamb of God f, which
takest away the sinnes of the
world, & wastest vs from all our
offences by thy pretious bloudg
p Ren. 1.5 increase my faith h, that firmly
h Luk. 17.5 I may apprehend the saluation
promised. Blesse thou my soule
at her departure from the body,
that euermore I may reioyce
with thee.

And holy ghost, eternal God,
i Ioh. 14.16 which art the best comforter i in
al extremities, be thou present, I
beseech thee, at the houre of my
death, and impart my sauing
health vpon mee, that my heart
doe not faint, nor bee troubled,
Amen.

Reuel. 7. 12.

*Praise, and glory, and wisdom, &
shanks, and honor, and power, &
might, bee vnto our God,
for euermore,
Amen.*

A viewe of the prayers
as they orderly stand
in this booke.

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comming into the tem-
ple. page 1
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vpon God. 2
- 3 A daily prayer for the kings
most sacred Maiestie. 7

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A.

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To

O. To the Reader.

BE it far frō thy minde (good Reader) to thinke, that, because wee haue applied these prayers vnto certaine daies, wee would therfore haue thee to tie thy selfe alwaies vnto the maner which wee haue prescribed, and neuer either to violate or omit the same: to do so, wee iudge it foolish, superstitious & wicked. But wee wish thee in the feare of God, to vse our labours to thy spirituall comfort, and commoditie: and as we haue set downe (as dutie bindeth) a daily prayer, for our dread Soueraigne, & gracious King: so we think the rest, or the maior part of them, necessarie to bee vsed, if they could be, euery day. Wherefore as occasion and time doth offer, pray in the name of Christ, and obserue that order which thou knowest best to keepe thee in the feare, & fauour of Almighty GOD.

With

*VVilt thou bee
thankfull?*

**Thou hast
a thankes-
giuing**

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*Standest thou in neede either
of eternall or temporall
benefites?*

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Thou hast
an earnest
petition

Art thou touched with a care of others prosperitie?

Happely
thou shalt
finde to
shew forth
thy good
will if thou
looke a-
mong the
intercessi-
ons made
on the be-
halfe

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Desirest

Desirest thou to escape
extreame miseries and
damnation?

Then vse
the depre-
cation or
praier, ei-
ther

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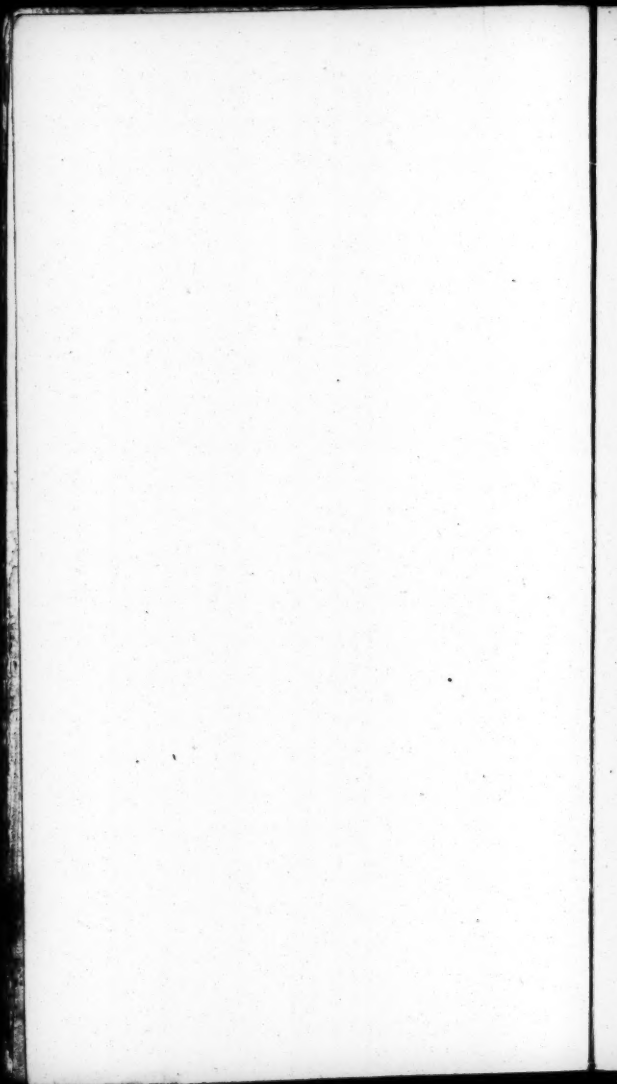


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